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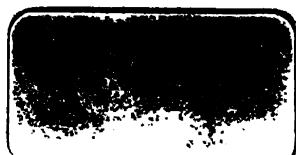
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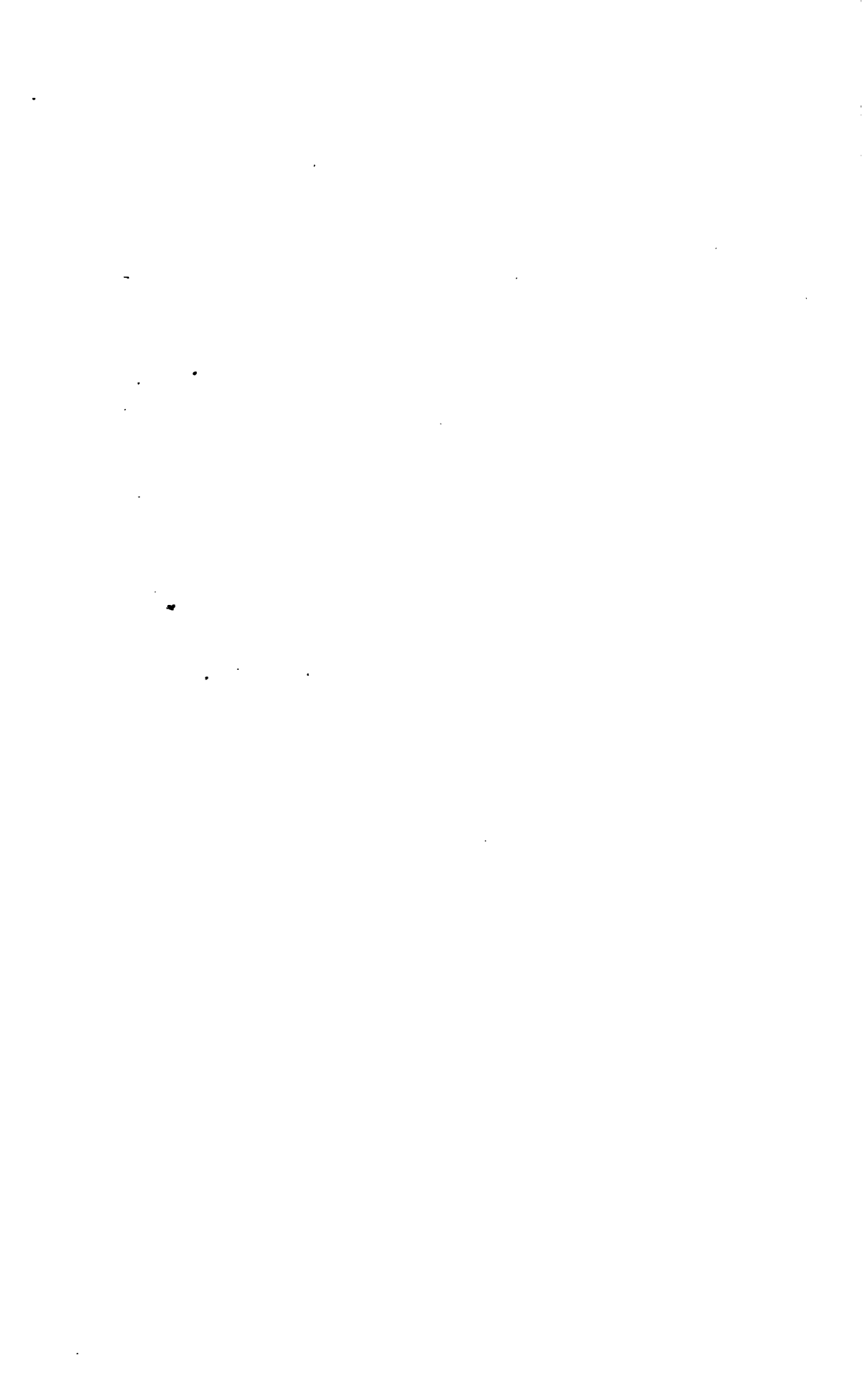
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HORÆ HEBRAICÆ,

ꝑc. ꝑc.

J. DENNETT, UNION BUILDINGS, LEATHER LANE.

Ætæ Hebraicæ:

AN ATTEMPT

TO DISCOVER HOW THE ARGUMENT

OF THE

EPISTLE TO THE HEBREWS

MUST HAVE BEEN

UNDERSTOOD BY THOSE THEREIN ADDRESSED.

WITH

APPENDICES ON MESSIAH'S KINGDOM, &c. &c.

BY

GEORGE, VISCOUNT MANDEVILLE.



"And Paul, as his manner was....reasoned with them out of the Scripture, opening and alleging that the Christ must needs have suffered and risen again from the dead, and that this Jesus, whom [said he] I preach unto you, is the Christ."—Acts xvii. 2, 3.

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P R E F A C E.

I ONCE asked Mr. Howels for his opinion of a religious work, which was lying on his table; he replied, that 'It was very well for a Layman;' the particular commendation was more doubtful than the general reprehension of Laymen writing on theological subjects.

In the face of such a discouragement from one, whom I so greatly respected, I can scarcely account for having ventured to publish the present work.

I began by writing simply an outline of what appeared to me to be the argument of the Epistle to the Hebrews. I subsequently went over the same ground, in weekly expositions at family prayers; these, after delivery, were committed to paper; in expanding that which I had before concisely written, I was more confirmed in the view, which I had taken, of the Epistle, although it almost wholly differed from the many expositions of this portion of God's word, which, at different times, have been given to the Church.

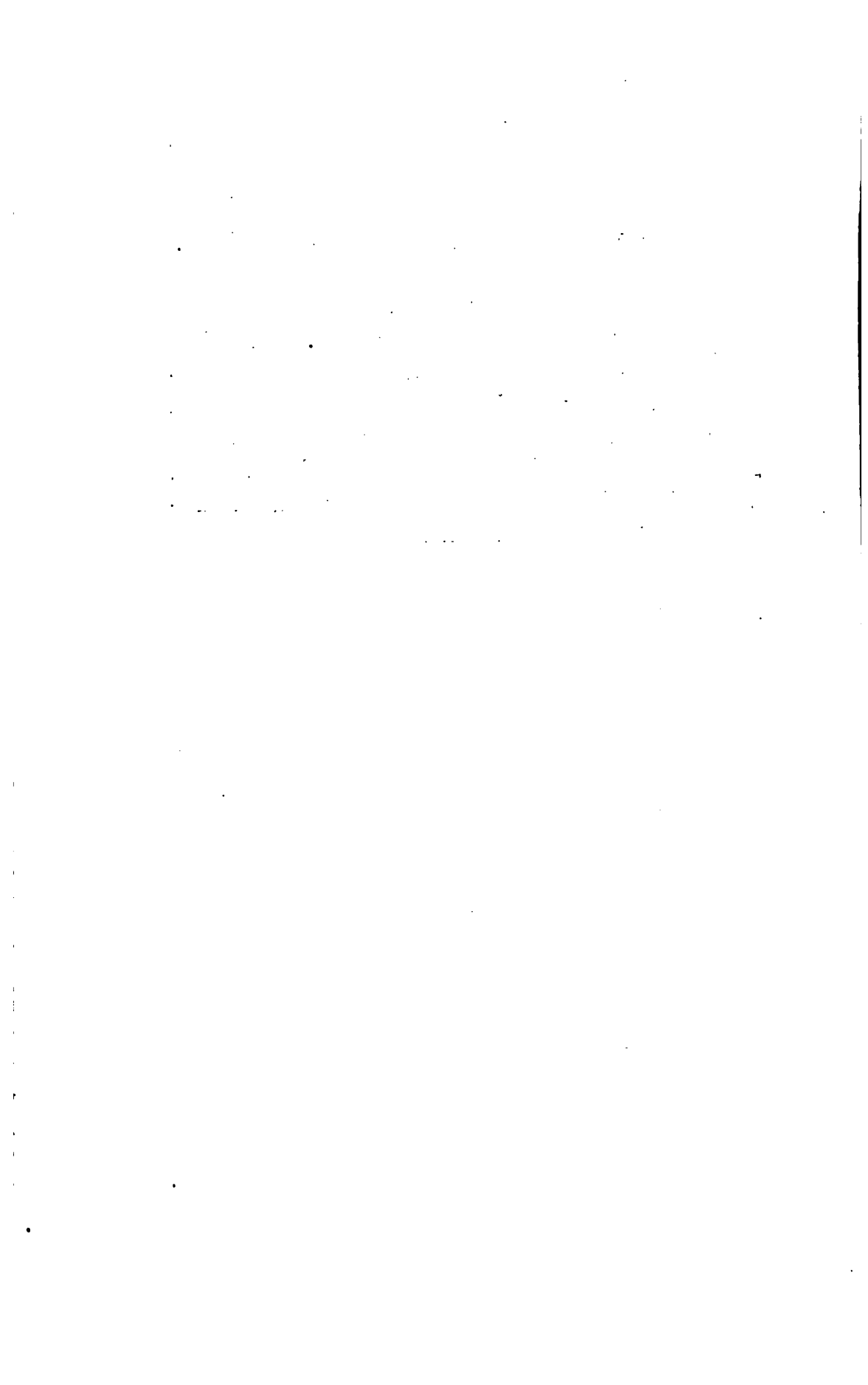
It was natural, when I could not get direct, to seek collateral, support for my interpretations, then followed the tendency or perhaps the temptation to value the work of one's hands, not according to its intrinsic merit, (which an author can scarcely do with his own composition,) but according to the labour, which has been expended in compiling it.

This is my only apology; if it do not account satisfactorily for the appearance of the book, it may, in a great measure, explain the disjointed manner of its composition, and the unequal way, in which the authorities are given. The general view of the Epistle is almost exclusively my own, the practical improvements are in a great measure derived from others, but having been prepared only for expositions, the authorities were not preserved; whilst, in the confirmations subsequently added, the authors are generally given, with, however, the exception of one friend, to whom I am much indebted, both for the critical part, as well as for assisting in the labour of carrying the work through the press.

In like manner, the different Appendices were not uncommonly the subjects of single expositions; thus, though complete in themselves, and partly discursive, yet they were in a measure interwoven with the body of the work; I therefore thought it best to keep them in the places where they occurred, but

printed in a manner which marked that they were digressions from the particular subject of the book.

If the statement here made, respecting Messiah's kingdom, remove any difficulties, which, I think, truly do appear great upon the Millenarian hypothesis—or if any prejudices respecting Messiah's person are softened—or any Hebrew is led to believe that our Lord Jesus Christ is the Messiah, whom the Old Testament prophetically announced—I shall feel thankful to the Lord.



HORÆ HEBRAICÆ,

§c.

IN presenting observations on any part of HEB. CHAP. I. Scripture, a modern writer is in this dilemma: are his opinions new or old? If novel, it is presumptive, that they are erroneous; if not original, why venture to bring them forward?

There is, perhaps, no part of Scripture, to which this observation applies with greater force, than the Epistle to the Hebrews; for the commentators on it have not only been very numerous, but very various in their manner of treating the subject.

Is it to be expected, that we should surpass the venerable piety and simplicity of Deering; the patient and laborious investigation of Gouge; the learned research, orthodoxy, or religious feeling of Owen? Shall we be more original or concise than Lawson;

CHAP. I. 1.

rival the popular method of Jones; or equal the profound and masterly sketch of Vaughan? can we with Stewart pass this Epistle through the alembic of learning; or with Maclean shall we evangelize the critical Macknight?

It might, perhaps, be fairly answered, that a writer would have sufficient excuse for attempting to combine and incorporate their various scattered beauties and excellencies into one convenient work; but that would require a style, luminous as well as concise; which the author is conscious he does not possess.

There appear, however, to be assignable causes, why none of the above mentioned writers, except Vaughan, could have entered fully into the argument and reasoning of the Apostle. In order to perceive the force and drift of an author's reasoning, we must, as far as possible, make ourselves masters of the sentiments of those, to whom he wrote, or of the opinions he desires to controvert. But, with the exception of Dr. Owen, all the English commentators have considered the language of the Epistle as referring to the ideas, which they themselves entertained, rather than to the notions of the Jews: whereas, that alone can be morally true, which is the sense inevitably conveyed to those addressed in the inspired Word.

Dr. Owen also may be considered as combating the views of the Socinians, rather than as fairly examining the opinions of the He-

brews; for he treated their notion of Mes- CHAP. I. 1.
siah's kingdom as "one of the Jewish fables,
which are not worthy of a serious refu-
tation."

It is true, that Mr. Vaughan's judgment was not diverted from a candid, and, I think, a profound view of this Epistle, by fear either of the Socinian or Millenarian errors; but what he has written is such a brief outline, that, if correct, it seems absolutely necessary, that some one should attempt to fill it up.

The only excuse, which the writer of these observations can offer, is a hope, that he may have been "instructed in the kingdom," and may thus have been enabled to "bring forth things both new and old."

Should, however, the interpretation of some parts have the appearance of novelty, yet, in these places, the ideas are not the creation of the writer's own mind, but were rather generated by bringing into contact the views of others, and discriminating and combining, according to the following rules:

1. The argument of the Epistle is complete in itself, though increased light may be obtained by concentrating what is mentioned in other parts of Holy Writ, on the subjects handled. The sense of a letter sent to some in Judea, is not to be eked out by what is written to the Christians at Rome; though, on the other hand, use must be made of the Scriptures possessed and believed by those, to whom the Apostle wrote.

Rules of Interpretation.

CHAP. I. 1.

Rule II.

II. Where the literal acceptance of the words accords with the opinions of those addressed, the plain meaning must be received as the true interpretation;* or we should charge the writer with laying a stumbling-block in the way of the enquiring Hebrews.

This canon of interpretation appears self-evident; yet, nevertheless, when applied, it materially alters the explanation commonly given of many passages.

Rule III.

III. As a consequence of the foregoing rule, it seems to follow, that the evidence of the Talmudists should be used, as far as that of discredited witnesses: viz. we should attend to their testimony, when it is disinterested, respecting Christianity, and either when it illustrates, or is in any measure supported by Scripture.

Date about
A. D. 62.

Heb. xiii. v. 23.

Lightfoot.

Heb. xii. 4.

Addressed to those
who dwelt in
Judea.

Heb. xiii. 23.

This Epistle could not have been written before A.D. 62, because Timothy had gone through his imprisonment; nor could it have been long after that period, for the Hebrews had not yet resisted unto blood.

It was not sent to the dispersion generally, because the writer says, he would come with Timothy to see those, to whom he wrote, but it appears primarily to have been addressed

* "I hold it (says Hooker) for a most infallible rule in exposition of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth, or would do, the substance of metals; making of any thing what it listeth, and bringing, in the end, all truth to nothing."

to the Jews, who dwelt in the land, and who, CHAP. I. 1.
 in those apostatizing times, were most likely
 to draw back from the purity of the Gospel
 to legal rites; for the Apostle deals mainly
 with what the Jewish writers call “Ordinances
 affixed to the land,” as the Temple
 Sacrifices, Priesthood, &c. Lightfoot.

The title, ‘To the Hebrews,’ confirms this,
 according to the distinction made in Acts, vi. 1.
 “There was a murmuring of the Hellenists
 against the Hebrews;” the Hellenists mean-
 ing, according to Lightfoot, the Jews, that
 dwelt amongst the Greeks, and the Hebrews
 meaning, those Jews, that dwelt in Judea.
 Du Veil, however, observes on this passage, Du Veil on Acts,
chap. vi. 1.
 that he thinks the proselytes were called Hel-
 lenists; yet he says, on Acts ii., that those
 Jews were called Hellenists, who were carried
 into Egypt by Ptolemy Lagus.

“Comparing his manner of argument,”
 says Lightfoot, “with the Talmuds Zohar
 and Rabboth, and such like, you might easily
 tell with whom he is dealing, though the
 Epistle were not inscribed ‘To the Hebrews;’
 the very style of it may argue the scholar of
 Gamaliel,” and, we may add, the matter of it
 marks one “who had profited in the Jews’
 religion more than many;” and, in my mind,
 this sufficiently accounts for the writer’s name
 being suppressed, not because the Apostle of
 the Gentiles desired to address the Jews ano-
 nymously, but because he wished to sink his
 apostolic authority, and to argue with the Gal. i. 14.

See Heb. xiii. 18,
19, and x. 34.

CHAP. I. 1-4.

Jews upon their acknowledged principles. How thankful should we be, that the Holy Ghost has thus taken occasion to give this luminous comment upon the Old Testament; for, “as the brilliancy of the sun appears far greater, when contrasted with the darkness of the shade, so this Epistle compares the light of the Gospel with the shadows and types of the Old Testament; and by this means displays the glory of the Gospel in its full relief; for as shadows are images of bodies, so the ancient shadows are images of Jesus Christ, of his power and of his graces, and assist us to recognize more and more the substance and the truth; but from hence we also derive this additional advantage, viz. that although the shadows of other bodies serve only to obscure them, the shadows of the Old Testament are so many reflectors, contributing light to the Gospel.”

Meatzeat.

The introductory verses, 1 to 4.

“In divers parts and in divers manners God
 “having formerly spoken to the Fathers in the
 “Prophets, hath in the last [period] of these days^a
 “spoken to us in a Son, whom he hath appointed
 “Heir of All, by whom also he made the worlds;^b
 “who being the effulgence of his glory, and the
 “engraved character of his subsistence, and up-
 “holding all things by the word of his power,
 “having made by himself a purification for our
 “sins, sat down on^c the right hand of the majesty
 “on high,^d being so much superior to angels, in

^a Comp. ch. ix. 26.
 “The conclusion
 of the ages.”

^b Or, “The uni-
 verse.”

^c Or “in”

^d Or “in high
 [places]”

“proportion as he has inherited a more excellent name than they;” or, “in comparison with them.”^c

CHAP. I. 4.

^c Or “being in so much superior to angels, by how much he hath inherited,” &c.

The Jews adhered tenaciously to the Mosaic ritual, because it was delivered immediately by God to Moses. “We know,” said they, “that God spake unto Moses; but this [one] we know not whence he is.” This opinion the Apostle meets, by declaring the efficient cause of all revelation to be one and the same, “whosoever the time, whatsoever the means, whosoever the man, whosoever the place, whomsoever the people, yet the word was the Lord’s.” ‘God’ is here used, I apprehend, as a personal and not an essential term, because distinguished expressly from the Son, and, by evident implication, from the Holy Spirit.

John ix. 29.

Deering.

“In divers parts.”—Our authorised translation has ‘sundry times,’ but more appears to be intended. Sundry parts would, indeed, infer sundry times of revelation, but this also expresses, that each succeeding revelation added light to what went before. ‘The path of this Just One being as the shining light, shining more and more until the perfect day.’ Bos, I think, says, that the expressions are terms in music, implying the various notes, that make one harmonious whole; this, therefore, implies the gradual unfolding of God’s purpose in the different dispensations of the Old Testament, com-

“In divers parts.”

Prov. iv. 18. Owen says the word is exactly the same sign as the Heb. there used, i. e. 1123.

CHAP. I. 1.

mencing with the seed of all the promises in the promise of 'The Seed,' which was firmly rooted, in the form of a covenant with Noah. The immutability of God's counsel was declared by his confirmatory oath to Abraham. Added to this, was the sacramental seal of initiation in circumcision, then followed the farther pledge of communion in the Paschal Lamb, with the typical Gospel of the Law, and then the gospel interpretation of the Types in the Prophets.

This, therefore, implies, that all revelation was not included in the Law, which alone came by Moses, and which, the Jews supposed, could not be abolished nor superseded; "This man ceaseth not to speak blasphemous words against this holy place and the Law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and change the rites, which Moses delivered unto us."

Acts vi. 13, 14.
See also Acts xxi.
21.

"In divers manners."

"In divers manners,"—not the various manners, in which God communicated *to* the Prophets; as visions, dreams, &c., but the way the Holy Ghost spake *in* the Prophets, "multiplying visions and using similitudes," speaking in parables, or by blood-shedding, in types, or by signs.

Hos. xii. 10.
Isa. v.

"In times past."

"In times past;" 'times past,' and "last days," as it is in our authorized version, (or "formerly," and "the last of these days," as I have ventured to adopt,) appear expressions manifestly in opposition to each other; and

as the Apostle is discoursing of the Son, as establishing a new dispensation, viz. that of “the last days,” ‘the times past’ must, therefore, be the former dispensations; and I suppose it embraces (as in chap. xi.) all times from the days of Abel; for Abel had faith; which faith must have been exercised on the promise of God.

CHAP. I. 1.

“In the Prophets”—not *by* the Prophets, but *in* them, which implies the actual inspiration of the very words and typical actions of the Prophets, and not simply a revelation made *to* them: God speaks *by* his ministers, but *in* his Prophets.

“In the Prophets.”

“The last of these days.” This implies the conclusion of something in common with ‘the times past’ before mentioned. ‘The last days’ of what? I conceive of the old covenant, which the Apostle subsequently mentions as ready to vanish away. The time, in which the Apostle wrote, A.D. 62, was the dispensation of ‘these last days;’ and, as I conceive, that none would date the dispensation, under which we now are, as commencing later than Pentecost, this present dispensation is that of the last days; but to this, as to every other portion of time, there must be a beginning and an ending; we, therefore, must observe the distinction between the dispensation of the ‘Last days,’ and the last days of the dispensation.

“Last days.”

Acts ii. 17.

2 Tim. iii. 1.

The phrase occurs in Gen. xlix. 1; Num. xxiv. 14; Isa. ii. 2; Micah iv. 1; Hos. iii. 5;

CHAP. I. 2.

Acts, ii. 17.

Comp. Heb. ii. 4,
with Acts ii. 17,
and 22; Heb. i. 3.
with Acts ii. 32,
33; Heb. i. 13,
and v. 6, with
Acts ii. 34, 35.

which places mark the truth of a Jewish canon of interpretation, that wherever the expression 'Last days' occurs, the days of Messiah are designed. Moreover, may not the Apostle refer to Peter's application of Joel, in Acts ii. 17? Which testimony many of the Hebrews, to whom Paul wrote, most probably had seen confirmed by the miraculous distributions of the Holy Ghost in the day of Pentecost; for I think Peter's sermon, in Acts ii., is very similar to the argument in the beginning of this Epistle; and the Apostle, in order to remind the Hebrews, may be alluding to the arguments and signs, that were instrumental in producing the beginning of their confidence.

The gospel dispensation may be the 'Last days,' in accordance with the tradition of the house of Elias, which teaches, that the duration of the world would be 6000 years; and divides it into three parts, 2000 void, (or without the Law,) 2000 in the Law, and 2000 the days of the Messiah.

"In a Son."

"In a Son." The Apostle is discoursing of Christ, as the appointed establisher of the present dispensation of the 'Last days,' and only of those words, which God spake in him after the commencement of that dispensation; for his expression is, "God . . . hath *in these last days* spoken in a Son."

Chap. ix. 20.

The preceding age apparently concluded with the death of Christ; "Once, at the conclusion of the ages, hath he been manifested

for the abolition of sins by the sacrifice of himself." Prior to this, our Lord not only abstained from abolishing, but personally observed, all the Mosaic ritual. It was after his resurrection that he sent forth his disciples to found the new dispensation; "All power is given unto me in heaven and in earth, go ye, *therefore*, and teach all nations," &c. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The speaking of Christ here mentioned could not, therefore, have been prior to the period between his resurrection and ascension, when he discoursed of the things pertaining to the kingdom of God; and in Heb. iii. and xii. 25, he is declared to be yet speaking.

CHAP. I. 2.

Matt. iii. 15, v. 17, xxiii. 2, 3. Luke ii. 42. John ii. 13. vii. 16.

Matt. xxviii. 18, 20.

Luke xxiv. 49.

Acts i. 3.

It follows also, I apprehend, that the *essential* Sonship is not here contemplated; nor that, which Immanuel received at his incarnation; but it is the *decreed* Sonship, which he inherited at the resurrection: this the Apostle proceeds to prove, by quoting Ps. ii., and afterwards asserts, when introducing the citation from Ps. xcvi. "That the second person should subsist in human nature, comes within the compass of God's decree, by virtue of which he becomes Heir of All; therefore, Heb. x. 5, it is said, that Christ should have a body, was written in the volume of the book, *i. e.* it comes under the decree; for he might have taken the nature of angels, Heb. ii.

Resurrection Sonship.

CHAP. I. 2.

Goodwin.

That he took that particular individual nature, came within the compass of God's appointment; for it was only by the grace of union that all merit flows, and doth not precede it, therefore Augustine saith, what could that nature deserve to be taken into fellowship, more than any other nature?" The Son took our nature, that he might be a fit speaker; as we cannot see God and live, so we cannot hear God and live.

John iv. 25. See also Jude, ver. 3.

There appears an implied antithesis; God spake by piecemeal in the Prophets, but Messiah has given a complete revelation; and this accords with the prevalent notion, as expressed by the Samaritan woman; "When he (*i.e.* Messias) is come, he will tell us all things." But though with regard to the *matter*, God spake partially to the Jews, and entirely on ushering in this dispensation, yet with regard to the *manner*, he deals similarly with us, the light whereby we discern is partial, and, in the latter day, knowledge shall be increased; let us labour, therefore, to grow in knowledge.

Heb. vi.

"Appointed heir."

See Goodwin's Sermon, *in locum*.

"A Son, whom he hath appointed heir." Heirship is a derived right; and neither as *essential* nor *incarnation** Son could Christ properly be heir, because heirship, upon either

* By the term *incarnation* Son, in distinction from that of *essential* Son, I mean the sonship of the "Holy thing" born of the Virgin, according to which, he was not the adopted, or decreed Son of God, for the person is the object of filiation, and not the divine and human natures, and his person being 'not by the conversion of the Godhead into flesh, but by the assump-

of these suppositions, would imply succession; CHAP. I. 2.
 but Christ derives this, as all his offices,
 from the decree of predestination. The
 Kingly, as here and Ps. ii. 6; the Priestly, Ps. ii. 6.
 and Prophetical, Heb. iii. 1, 2, and Deut. Heb. iii. 1, 2, and
Deut. xviii. 18.
 xviii. 18.

“Heir of All” persons and things; al- “Heir of All.”
 luding, perhaps, to Ps. ii. 8, and which the Ps. ii. 8.
 Apostle afterwards establishes from Ps. viii.
 He is the heir of all things, because he is the
 end of all things. All things were made for
 him; he was first appointed heir, then God
 made worlds for him to inherit; therefore it
 is said, all things were made for him.

“By whom also he made the worlds.”
 Having stated the authority committed, the
 Apostle shews the equity of deputing to him
 that great power: He, who made all, was fit
 to reconcile all; and it was meet that he,
 who reconciled all, should inherit all.

Doddridge’s translation is, “by whom also Doddridge.
 he constituted the ages;” and Mr. Vaughan’s Vaughan.
 explanation is, that God constituted the times
 and states of the creature, by the WORD, in
 his predestinative assumption before time,
 of the relation of risen Sonship;* thus inti-

tion of the manhood into God,’ humanity, when assumed into
 the person, was also assumed into the relation of Son, which
 the Word had previous to incarnation; else the *essential* rela-
 tionship of the Son to the Father would be altered.

* I suppose he means, that the decree of the times and states
 of the creature presupposes the consideration of the *risen* Son;
 but if so, it presupposes the *rising* of Christ, and consequently
 his death, and also his incarnation, and the state and condition

CHAP. I. 2.

mating that he, who established all dispensations, was the fit one to abolish them; I am, however, disposed to follow those, who understand, by this expression, the creation of the material worlds; for though the word *aion* (in the singular number) may more commonly relate to time, yet we find it used (in the plural) in a passage of this Epistle, which, I believe, all allow to signify the material worlds. "Through faith we understand, that the worlds were framed by the word of God; so that things, which are seen, were not made of things which do appear."

Heb. xi. 3.

It seems, moreover, that, in these introductory verses, the propositions are laid down, which the Apostle afterwards proves; and I suppose him to cite Ps. cii. in order to esta-

Ps. cii.

of the creature he assumed: viz. a condition obnoxious to death; then the decree concerning the conditions or states of the creature, presupposes the *risen* Son, and the *risen* Son presupposes the various states of the creature, which appears impossible. The term used by Hussey, though perhaps somewhat quaint, yet avoids this species of involution of the divine decrees, which a term expressing means and end comprises. He speaks of setting up the Glory-man, but this would not answer Mr. Vaughan's idea, for he appears to me to suppose, that the ages were constituted by the Word in the predestinative assumption of his present *co-ordinate* state. Now this condition, if first in intention, must be last in execution; but the present state of the risen Christ is not the final state, but is intermediate to the giving up of the kingdom to the Father, when all things shall have been put under his feet, and then shall he appear in his own glory. Comp. ii. 8; 1 Cor. xv. 28; Matt. xxv. 31. Dr. Twisse, in answer to Cotton, has shaped an argument in a similar manner, to shew, that there was no thought of Christ's incarnation before the presupposal of man's fall, and which, *mutatis mutandis*, I have here adopted.

blish this proposition, that Christ “made the worlds.” The word ‘worlds’ being in the plural, agrees with the Jewish notions; for they made mention of three; first, the upper world, or habitation of God; secondly, the middle world of the air; and thirdly, the lower world of the earth.

CHAP. I. 2.

Gill.

I did incline to the opinion of those, who maintain, that “by whom” does not apply to Christ’s assumed relationship, but simply, that he, who had assumed these relations, had made all things. The only Begotten, or Son essential, being the Word in creation, the first Begotten, or constituted Son, being the Word in new creation; but I am now convinced, that here is implied what elsewhere is affirmed: that all things were brought forth into being by the Word *virtually* as “Jesus Christ,” for as all the other clauses of the introduction relate to the God-man, it is most reasonable to infer, that this does also; and I hope to shew, that the proof of this clause must rest upon the idea of the dependence that all things have upon Jesus Christ, as God-man.

Christ’s assumed relationship.

John 1.

“The same person which was the Son of God to be incarnate, is now the Son of God incarnate.”—*Dickson*.

Eph. iii. 9.

Chap. i. 10.

That there is a double influence, *virtual* and *actual*, which causes have to their effects, is evident from Christ being styled the Lamb slain from the foundation of the world, &c. And as there is a double influence, so answerably a double existence may be conceived of him; a *virtual* existence is affirmed of him, chap. xiii. 8, “Jesus Christ the same

Influence, virtual or actual.

CHAP. I. 3.

yesterday, to-day, and for ever." So the Son of God, existing *actually* only as Son of God, but *virtually* as the Christ, *instrumentally* created all things; and this agrees with the sentiments of the Jews, who ascribe the creation of all things to the 'Word of God,' as the Targumists and Philo the Jew witness.

Gillon Heb. xi. 3.
e. g.
'But the image of
God is the Word
through whom the
universe was cre-
ated.'—Philo in
P. Smith.

Ver. 3. "Who being the brightness of his Glory,"
&c.

Jewish objections.

Two things appear to have stumbled the Jews; indeed, there might be three causes of doubtfulness to the Hebrew brethren, as to whether Jesus really were the Messiah.

John v. 18, and
x. 33.

I. His being a man, and yet making himself God, equal with God.

1 Cor. i. 23.

II. His suffering a shameful death; "a crucified Christ" being to the Jews a stumbling-block, which, for the time, appears almost to have destroyed the hopes of our Lord's own followers; "We did hope, that he is the one about to redeem Israel."

Luke xxiv. 21.

Acts i. 6.

III. His prolonged absence, and not returning to restore the kingdom, which, they evidently supposed, would immediately take place: "Lord, wilt thou at this time restore the kingdom to Israel?" Upon all these, the Holy Ghost appears to me to touch, by allusions to Old Testament Scriptures, which foretold them.

By the expression, "The brightness of his Glory," the Apostle is supposed by many to allude to the Shekinah resting on the ark, as

being the material type of Christ. I rather CHAP. I. 2.
suppose it to refer more directly to Ezekiel's
vision of "The Glory of the God of Israel,"
chap. xliii. 2, who appears evidently a person; Ex. xliii. 2.
the vision was similar to that related in chap.
x. 4, where he is styled "The Brightness of Ex. x. 4.
Jehovah's Glory."* And chap. i., in the nu- Ex. i. 26, 28.
cleus of vivid intense light was the appear-
ance of a man; ver. 26, "the appearance of
the likeness of the glory of Jehovah;" v. 28,
the beaming forth in the man of the glorious
nature of Him, who dwells in light inaccess-
sible; or light inaccessible, passing through
the prism of the Saviour's humanity; for in

* "The Brightness of his Glory," is used of the Divine being
in the Chaldee paraphrases, (Gill;) and, I think, "The Glory
of Jehovah" is not an uncommon title of Messiah in the Old
Testament; for example, Isa. xl. 5, "The Glory of Jehovah
shall be revealed," or rather, "shall reveal himself." So also,
perhaps, chap. iii. 8, "To provoke the eyes of his Glory." I
think there is a remarkable instance, Ex. xxiv. 16, "The
Glory of Jehovah *tabernacled* upon Mount Sinai . . . and he
called unto Moses," &c. This vision appears similar to Eze-
kiel, (comp. v. 10;) to this, also, I suppose John refers, chap. Ex. xxiv. 16.
i. 14, "The Word was made flesh, and *tabernacled among* us,
and *we beheld his Glory*, the Glory as of the only begotten of
the Father," &c. Bloomfield, together with Slade, refers us
for a similar expression to Wisdom vii. 25, 26, "A spiration of
the power of God; an outflowing of the Glory of the omnipo-
tent; an effulgence of eternal light; a mirror of the energy of
God; an image of goodness;" and he thus concludes an inter-
esting note on this and the following clause: "The meaning,
then, is, that the Glory of the Father was reflected on the Son,
and the Hypostasis of the Father was impressed on the Son, so
that the Son represented it, as an impression represents the
seal, forming a perfect representation of God's person and attri-
butes, *i. e.* of the perfections subsisting in God."

CHAP. I. 3.

him we see, and by him we approach, the invisible and inaccessible.

Engraved character.
Καράκτῃ καὶ εἰκόνι Θεοῦ.
Scott's Christian Life in Doddridge.

“ And engraved character of his subsistence.”

Philo calls the Logos “*Karakter kai icon Theou* ;” * by which it appears, that the term might have been familiar to the Jews, before the Apostle wrote; indeed, I think it has its origin in the Old Testament Scriptures; and this clause, taken in connection with the former, appears to be a reference to Num. xii. 8.

Num. xii. 8.

The Jews gloried much in Moses; the great privilege, however, which he enjoyed over other Prophets, was, “ beholding the similitude of the Lord ;” the word here translated “ similitude,” is the same as that rendered in Exodus xx. 4, “ likeness,” † which is in connexion with the expression “ graven image.” Thus it appears to convey much the idea of the expression in this Epistle, ‘ Engraved Character.’ Moreover, the term ‘ similitude of the Lord,’ is, in the Septuagint, rendered “ Glory of the Lord ;” so the Apostle appears

In Thomson's translation it is rendered “ He hath actually seen the Glory of God.”

* The illustrious Moses has compared the form of the rational soul to no created being, but has said, that it is the genuine impression of that divine and pure Spirit, stamped and moulded by the seal of God, of which *The Eternal Word* is THE EXPRESS IMAGE.—*Philo in Pye Smith*, p. 581.

† The Jews observed the difference of persons in Ex. xx. Comp. v. 6 and 7, “ me” and “ his,” which led them to declare that the one was “ The Word ;” this I think quite correct, and ‘ El Kana,’ a jealous El, perhaps betokens the relation of husband, and the jealousy is not of being represented, but of an idol being made instead of him, the only “ Similitude of Jehovah,” and thus we see, how Idolatry is constantly set out by ‘ Adultery,’ in Scripture.

to lay hold of both the Hebrew and the Septuagint, by the two terms,* Brightness of Glory and 'Engraved Character;' thus he prepares for shewing the superiority of Christ over Moses, declaring the one to be that Glorious Person, in the beholding of whom consisted the great privilege of the other.

"The Effulgence of the Glory" may denote that which is displayed of the Godhead, and the subsistence of God is that which he essentially is; but "*his* subsistence" I should conceive to imply, what God the Father personally is, or that incomprehensible subsistence, which makes him to be regarded in the relation of Father, by which he is personally distinguished from the Son, however Amyraldus conceives otherwise.†

CHAP. I. 2.

See another instance of the same sort mentioned on chap. lii. 14.

'The effulgence of Glory,' implies eternal essential irradiation, the consubstantial shining of God.—*Rutherford.*

* Beza refers "The Brightness," &c. to the humanity of Christ, because that must needs be here meant, whereby we come to know the Father by the Son, and this is not by his divinity, but by his humanity; for, in the Son taking flesh, God is revealed to us, and not in his naked Divinity; but, with Meyer, we must understand it to embrace both natures; "For," says he, "take him as man only, he is no such Brightness; take him as God only, and to us he is not such Brightness."

† "It may be doubted whether 'Person' exactly conveys the intention and emphasis of the word used by the Apostle, for he does not express himself thus, "The Son is the engraved mark or imprint of the Father," but 'The engraved mark of the subsistence of God.' The term, 'The Father,' not being in any of the preceding words, but only that of 'God,' now, it is certain, he who says 'Son,' obliges the intellect to reflect on the relation of Father; but you will allow, that, since he has expressed himself by the term 'God,' rather than that of Father, it appears, that he preferred suggesting the idea of Deity, surrounded with its marvellous attributes, eternal essence, and infinite majesty, to that of the relation of Father, by which he is distinguished

CHAP. I. 2.

Hooker.

John v. 26.

Rom. i.

“The Engraved Character,” or delineation, must, I conceive, be the shewing out of the Invisible. If the Father is self-existent, or ‘of none,’ (for the substance of God with this property, *to be of none*, doth make the Person of the Father,) to the character of his subsistence must be given “to have life in himself,” which was so “defined” or “declared” “by his resurrection from the dead.” In this instance, he is the engraved character of the Father, or of that, which is attributed specially to the first Person in the Godhead; but he must also be the engraved character of the Father in those essential properties, which are common to all the subsistences in the Godhead: if the Father is omnipresent, so must Christ fill heaven and earth, though

from the Son; and of this incomprehensible subsistence, which makes him to be regarded as Father, and not properly as God. Moreover, what I have said upon the word ‘effulgence,’ which has been employed to shew us that Christ is he in whom God, who, otherwise unknown, manifests himself to us; should equally be said of the word “engraved mark,” “character,” or “imprint;” I can well understand that a Son may be called the image of his Father, because he represents him in the faculties of his mind, the structure of his body, and the lineaments of his face; but how he can be said to be his image, in regard to that method of subsistence which distinguishes the one from the other, is what I do not comprehend. And it appears to me, that the method of subsistence which constitutes the one a Son, is as incomprehensible to me as that which makes the other a Father: and that I cannot recognise the one by the other, as one would an original by his portrait.”—*Sermons prononcez à Charenton, par Moyse Amyraud. 1658.*

This appears to me unanswerable against those who suppose the Apostle to be speaking of the essential Sonship.

not with his humanity; yet "his humanity is no where severed from that, which is every where present." He is omnipotent in the sympathies of humanity; I, therefore, understand this expression to assert the divine essence of 'The Word,' but only by necessary implication.*

CHAP. I. 3.

Hooker.

Now, as in Christ there is an effulgence of the qualities, both intellectual and moral, of Deity whereby he acts, "for he had the same justice, the same goodness, the same wisdom, the same mercy," &c. as God, so that he could say, "He that has seen me, has seen the Father."† So also there is, in like manner, an image of God in Christ's works; and though the image of God in Christ's person be more excellent, yet this excels the image of God in Angels, or any other creature: so

His goodness, to be meritorious, must be the goodness of God; "there is none good but God;" for the merit of an action must be resolved into the source whence it springs.

* In this sense, what Benuit says, I think, holds good; "The resemblance is as original as the original, and hence it comes that the one has nothing, which is not in the other, that, by a reciprocal communion, all the Father is in the Son, all the Son is in the Father. The Father and the Son are but one, and if there is any property which distinguishes them, there is at least no diversity, which prevents the one from being seen in the other."

† I would grant, that the miracles which Christ wrought before the multitude, were probably intended to display his *authority*, or confirm his mission, but the exhibition of his attributes to the *disciples* was in proof of his divine person; he displays his prescience (John xiii. 19) that they may know him to be the "I AM." John recorded them, that we might believe, that Jesus is the Son of God, so his followers, when convinced of his omniscience, (John xvi. 30,) believed that he "came forth from God:" which expression must, I conceive, imply more than that he was a Prophet; I think it must denote his divine origin.

CHAP. I. 2.

is he called "the Wisdom of God," and "the Power of God," in the abstract; but he is not so called in respect of that image of God, which shines in his person, but in the works he has done, as he is "*made unto us wisdom, righteousness,*" &c.

1 Cor. i. ult.
Goodwin.

"Upholding all things."

"Upholding all things by the Word of his Power."* This expression, I conceive, (like that in Col. i. 17, "By him all things consist,") to be a periphrasis of *Adonai*, the Sustainer, or Upholder, a title specially, though not, perhaps, exclusively, belonging to Christ. Goodwin says, "The Jewish *Cabalists* confess the mystery of *that name, Adonai, or title of Lord*, (and so the Person of him, the Son, that more particularly bears

Goodwin.

* The Targumist on 2 Chron. ii. 6, uses a phrase very much like this, "God . . . whom the heaven of heavens cannot contain, because," adds he, "he bears or sustains all things by the arm of his power."—*Gill*.

This WORD of the Supreme Essence is the bond of the universe, which contains and clasps together all its component parts.—*Philo in P. Smith*, p. 583.

The ETERNAL WORD of the Everlasting God is the supremely strong and firm support of the universe. Extended from the midst to the extremities, and from the summit to the midst, he moves round the unwearied course of nature, holding together and clasping all its parts, for the Father who begat him hath made him the unfailing bond of the universe.—*Ditto*, p. 558—9.

There is nothing can stand out of God, and there was none must or could stand in God by a personal union, but he (*i. e.* Christ,) they (*i. e.* the creatures,) could not *have been* to have stood in God *manu-tenently*, or to have been *upheld* by his immediate power, without the Mediator, whom he had appointed heir of all things, by whom also (as that heir of all,) he made the worlds.—*Hussey, Glory of Christ*, p. 76.

it,) *is to be the key to Jehovah*, which latter CHAP. I. 3. is the name of his essence, which is hidden to us, (as they speak,) *to be as a treasury, in which God Jehovah hath hid all the riches he means to communicate to us; and further, this Adonai, or Lord, to be the Great Ruler or Governor under God Jehovah, nourishing and sustaining all things, and that without Adonai, or the Lord, there is no way or means for any man to come to this God Jehovah.* Thus Masini hath, Masini in Jonam. out of their own records, observed, which is a clear, if not a full explication of the office of our Christ, as he is Adonai, or Lord. The New Testament, speaking the very same, *in terminis*; God not being known to any, but to whom Christ reveals him; in whom ‘are hid all the treasures of wisdom,’ he ruling and ‘supporting all by the word of his power.’ As to whom God hath communicated the execution of all judgment; himself visibly judging none; “neither is there any name under heaven but this, whereby men can be saved,” and approach to God.”

Goodwin of the
Knowledge of
God the Father,
p. 156.

I suppose the Apostle here speaks of Messiah, as Adonai, having purged our sins, and, as Adonai, having sat down on the right hand of the Majesty on High, in order to introduce the quotation from Psalm cx., as well as, for the sake of allusion, to Isaiah iv. 4, which I suppose to be contained in the words, “When he (*i. e.* the Upholder,)

Ps. cx. 1. “Jehovah said to Adonai, &c.”

CHAP. I. 2.

had by himself purged our sins," the prophetic announcement being, that the Branch of Jehovah should be Beauty and Glory, but subsequently to the time when ADONAI shall have washed away the filth of the daughters of Zion, and shall have *purged* the blood of Jerusalem, &c. Thus our Apostle touches on the second difficulty I mentioned, viz. the shame of the cross; and then he refers to the third, by alluding to Psalm cx., which prophesied of Adoni's sitting at the right hand of Jehovah for a given period, viz. 'until his enemies should be made his footstool.'

The "all things," now upheld by Christ, I suppose, must be the "all things," which he is appointed hereafter to inherit: this the Apostle amplifies in the second chapter from Ps. viii. All, with the sole exception of God, whether the worlds that compose the milky way, or the grasshopper inhabitants of this earth; ALL are made the footstool of the feet of this suffering son of Adam.

"Upholding all things."* Since the fall,

* *Bennet* conceives that this "upholding alludes to the High Priest bearing on his shoulders the names of the children of Israel. This, however, embraces not only his Church, but all the universe; the entire world, by his providence, which preserves and governs it, and his Church by his grace, which animates and quickens it. The world upon his shoulder, that is to say, by his divine power alone, equal to this enterprize, and greater than this burden. The Church upon his breast, which is the region of the heart, where his love burns. The world and the

universal nature has been at war with its Maker and itself. The deterioration of moral intelligences, as well as the principle of decomposition, which incessantly destroys the forms, that diversely clothe the matter of the universe, are by him alone withheld from producing Chaos, as by him also the matter of the universe is prevented from falling into annihilation.

CHAP. I. 3.

“By the Word of his Power;” not simply ‘by his powerful Word,’ but by the voice of Omnipotence. “This Word is called the Word of the Power of God, because there is another Word, which is not always obeyed; a Word of his Justice and Holiness, which proclaims itself in the doctrine of his law, and in the precepts of his Gospel.” The voice, which spake, and creation was, commands, and it stands fast;* this Word,

“The Word of his Power.”

Church, by his word, to which every thing in both is obedient, the power of which bends, applies, moves all things in nature, according to his pleasure; and the efficacy of which, accompanied by the Spirit of God in his Church, arms, converts, renews hearts and wills, without experiencing resistance.” This is a very beautiful allusion, but I am not sure, that it is the right interpretation.

* “The Prophet, in Ps. xxxiii., to shew how wonderful is the power of God, says, ‘He spake, and the things were made, he commanded, and that, which he said, took its existence.’ Now this Word, spoken at the beginning, has a perpetual efficacy; for when God said, ‘Let light be,’ he did not mean, that it should exist at that moment only, or last for a little while, and afterwards be extinct; no, he willed its continued existence, to enlighten the universe; and when, by that same Word, he formed all other things, it was in the intention, that

CHAP. I. 3.

pronounced at the beginning, has a perpetual efficacy; that power emanates from it incessantly, and by a continual flow, which preserves and maintains all the parts of the universe, to which Christ, by it, at first gave being.* “The mighty power of Christ maketh the feather to move, and his strong arm leadeth the fly in her way; the same force, which now shaketh a leaf, if he sent it against a mountain, would have turned it from its base; the same strength, that bloweth up the dust, if it came against the earth, would shake its foundations.”

Derring's
Readings.

“Having by himself purged our sins.”

they should be maintained in their proper being, until the consummation of the ages. . . . There is then a certain power which, if we may so say, emanates incessantly, and by a continual flow from this word, which God uttered at the beginning, and which preserves and maintains all the parts of the universe, to which it first gave being, it is that, to which the Apostle here makes the allusion; for, as he said, in the verse immediately preceding, that it was our Lord Jesus Christ, who made the worlds, in these words he teaches, that he maintains them, as this Word, which was pronounced at the beginning, is not only the Word of the Father, but also the Word of the Son.”—*Amyraud*.

* No acting force remains in the effect, where the action of the agent has ceased, unless that force be converted into the very nature of the effect, so as to be inherent in it as its own property. If it be a property peculiar to the agent alone, and transcending the nature of the effect, then it must cease, when the action ceases. Since, therefore, *self-existence* is peculiar to God alone, it can be the property of no created body. Creation exhibits the acting power of God in producing, preservation shews the same action in not deserting the creature, when produced; preservation is not by a new act, but by the continuance of that act, which originally gave existence; hence, by whom all things were framed, by him they are preserved, &c. *Bp. Davenant*, vol. i. p. 204.

Denoting the union of the two natures, He, the Priest, offered up himself the sacrifice,*
 vii. 27. Himself also being the altar, xiii. 10. His human nature, that which suffered, and rendered him fit to be substituted in our stead, ii. 16; viii. 3; and x. 5. His Godhead, the Altar, which sanctified the gift, and rendered the suffering proportionable to the nature and atrocity of the crime, ix. 14; xiii. 10. For though his human nature alone suffered, yet so, that his passion was that of the whole person, for "therefore it is said that "he offered himself," because these words "he offered himself," design his action: Now actions are reputed to be of persons altogether, and not one of the natures only, of which they are composed; and this expression, "himself," similarly denotes the complete person." "And forasmuch as his bodily substance is, by virtue of true conjunction, made the body of the Son of God, by whom also it was made a sacrifice for the

CHAP. I. 2.

vii. 27.

ii. 16; viii. 3;
x. 5.

ix. 14; xiii. 10.

Take for example what Solomon says, "Much study is a weariness to the flesh;" but study is an effort of the mind, so that though we may formally attribute actions to either one nature or other, they must, by the intimacy between the natures, be attributed to the person.
 Amyraut.

* As in the eternal nature of his divinity he had not that which he could offer, he took *from* us that, which he might offer *for* us, *i.e.* human flesh. What so fit for immolation, as mortal flesh for mortals? And what so pure for fleshly vices of mortals, as flesh without any contagion of carnal concupiscence, born from the womb of a virgin? What could be so acceptably offered, as the flesh of our sacrifice, become the body, of our Priest? And since four things are considered in every sacrifice, *To whom* it is offered; *By whom* it is offered; *That which* is offered; *For whom* it is offered, (and sacrifice is due to no one but to God alone,) therefore our High Priest offered himself to God for us, being himself the Priest and the Sacrifice.—*Ambrose.*

CHAP. I. 2.

Hosker, Eccl.
Pol.Montaigne's Acts
and Monuments,
p. 4.

sins of the whole world, this giveth it a presence of force and efficacy throughout all generations of men there is no stint, which can be set, to the value or merit of the sacrificed body of Christ; it hath no measured certainty of limits; bounds of efficacy unto life it knoweth none; but is also itself infinite in possibility of application." "Yet a general intent, true and sincere, doth not annul or impeach a particular and more reserved purpose: hence we read of people of acquisition, of appropriation, of approximation, taken from the total lump and mass of mankind; such was Israel in the days of old; such are now the called by grace to participation of God in Christ;" and such appears implied by the limitation, "*purged our sins,*" &c.

Amyraut.

Moreover, we may consider, in this mystery, not only the person of Christ as constituted of the two natures, but also his office, by virtue of which he made his oblation. As his person is of glory ineffable, so the dignity of his office is proportioned to the glory of his person. Considering him then as the appointed victim for expiation, his person makes his passion inestimable. So, in like manner, if you consider Christ the agent in offering himself to God, neither can his action be estimated, because of the dignity of his office. But though the office of Messiah must pre-suppose his person, for no one but a person so constituted could

perform his office; and though, with respect to effecting the purgation of our sins, his person must be contemplated in connexion with his office, yet I think it might with propriety be said, "that he," considered officially, "by himself" personally "effected the purgation of our sins;" for the propriety of his actions consisted in being called of God to his office; but the sufficiency of his passion depended on the constitution of his person.

CHAP. I. 2.

The first edition of Coverdale's Bible renders the passage, "He in his own person, &c."

The purgation of our sins embraces a period from its commencement on earth, when a body was prepared instead of the offerings appointed by the Law, until its consummation in heaven, when Christ, after his resurrection, offered up himself in the holy place, so that here is intimated the fulfilment of the types of the Aaronic Priesthood, as also his installation into the Melchisedec Priesthood, which commenced at the resurrection.

Heb. x. 5 and 8.

Heb. ix. 12 and 21.

Heb. v. 5 and 6.

"Sat down on the Right Hand, &c."

"This term, 'The right hand,' sometimes signifies the power, by which God acts, as when David says, the right hand of the Lord has supported him, and elsewhere, "The right hand of the Lord has done wonderful things;" but, when employed conjointly with that of sitting, it signifies, not that power of God, by which he executes his will, but the participation in his dignity and

Amyraut.

Ps. cxviii.

CHAP. I. 2.

the rank of equality, which our Lord takes, in his glory . . . Christ, even as he is man, as well as 'God blessed for ever,' that is, in regard of his whole person, is sitting at the right hand of God; by which is not meant the Almighty power of God only, which his whole person has received, but the communication of the dignity of God, which may well be done, and actually is done, without the human nature acquiring any of the essential properties of Deity, which are absolutely incommunicable.

The communication of dignity, which is implied by sitting at the right hand, may be considered either as simply an honour received, without being accompanied by any office, which implies actions or functions, as when Solomon made his mother sit at his right hand, which he did only to testify the respect, in which he held her, without, however, communicating to her any administration in his kingdom; or it may be, that, in participating in the honour, some office is received in the government, and some great authority in the direction of affairs; as, for example, in addition to the honour of riding in his second chariot, Pharaoh gave Joseph an absolute power over all parts of his kingdom.

Ps. cx.

The expression here drawn from Ps. cx. signifies the institution of our Lord not only into a sovereign dignity, but also into sovereign power; for by that he is constituted

So that the Son is
now not even sub-

monarch of all the universe, and vicegerent of his Father in the administration of his empire over heaven and earth.

CHAP. I. 3.

ject to the Father, for he shall be subject only when he gives up the kingdom to the Father.

Amyraud.

“Of the Majesty on High.”

“The Majesty on High.”

“As I before said, that God calls himself by the name of Glory, in regard of his attributes, I must here add, that he also calls himself by the name of Majesty, in regard of the sovereign and absolutely independent authority, which naturally results from them ; for as the attributes of God, being full of lustre, give him a title, which represents an extraordinary and radiant light, this empire, which he has over heaven and earth and all things therein, gives him another title, emphatically expressive of sovereign power. And in fact we often use this word to imply the authority of our sovereign princes ; thus conveying it in an abstract form, without mentioning the person, we give a peculiar emphasis to the idea. Now that is just what the Apostle would here do ; his object being to display the glory of our Lord ; for, as has been remarked, that sitting at the right hand of God is entering into the participation of the dignity of Deity, and, by consequence, being God ; so, sitting at the right hand of the Majesty is entering into the participation of the sovereign authority, which rules all the universe, and, by consequence, being the Majesty itself.”

Amyraud.

“No mortal could venture upon entering

CHAP. I. 4.

the most holy place, except the High Priest alone, who, once in every year, not without the apprehension of death, (for death would have been the consequence of the slightest oversight in performing the ceremonies,) and with the blood of expiation entered into that terrible and sacred darkness. To sit down at all in the most holy place would have been rashness unheard of; but for a person to place his seat close to the cherubim, at the right hand of the invisible God, who dwelt above them, would have been strictly equivalent with declaring himself to be God, and requiring to be adored as God. When, therefore, Jehovah says to the Lord, the King and Priest of the race of David, ‘Sit thou at my right hand,’ it is in the highest sense equivalent to saying, ‘Enjoy with me divine honour and adoration; be the object of all religious service of all my people.’”

Michaëls.

Ch. I. 4.

“ Being in so much superior to angels, by how much he hath inherited a more excellent name than they.”

A comparative comparison; announcing, that he is constituted as much mightier than the angels in his official capacity, as the title of Son, which he has inherited, declares concerning his personal dignity. Thus, whatever be the glory implied in any of the foregoing expressions, as belonging to the person of Christ, a glory commensurate is,

by this comparison, attributed to his official capacity, and *vice versa*. For example, if by his session at the right hand of God, a derived omnipotency in his Priestly office is asserted, the same omnipotency is in his person. In like manner as, by the expression, the engraved character of the subsistence of God, self-subsistence is attributed to his person, so equally do we learn that, in his office, he has all the efficacy of an unchangeable Priesthood.

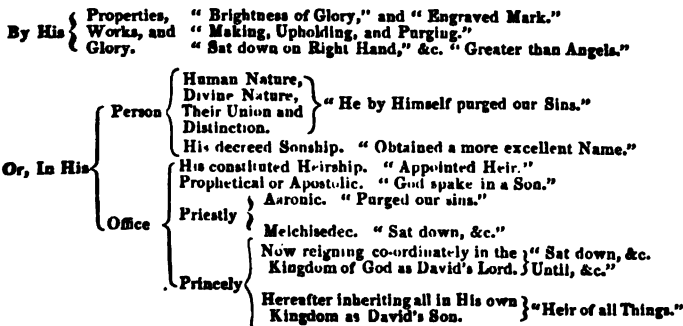
CHAP. I. 1-4.

Heb. vii. 23, 24, 25.

Analysis of ver. 1-4.

Thus, by an analysis of these four introductory verses, it will be seen, that they contain the substance of those mysteries, which are more largely prosecuted in the body of the Epistle, the greatest part of which is the description of Christ, his excellency and dignity; for the argument of the whole Epistle is, to advance the doctrine of the Gospel above the doctrine of the Law, and that by reason of Christ revealed in the Gospel, and the Gospel revealed by Christ.

Christ is set forth either explicitly, or by implication.



CHAP. I. 4.

Benuit.

“ Let us,” says Benuit, “ follow him, my brethren, in the meditation of these sublime matters; they are difficult, but they are beautiful, consoling, salutary; what is there more beautiful, than the glory of the Son of God; what more consoling, than to see carried to the highest degree, the excellency of the Redeemer, whose supreme dignity is the foundation of our most precious hopes; what more salutary, than to know him well, the knowledge of whom is the true way of life and of salvation.”

APPENDIX A.

Verses 1—4.

Various ways have been proposed of interpreting these four verses, in direct support of the Deity of Messiah. Benuit, from some general considerations on the doctrine of the passage, argues Messiah's dignity, and then proposes, ingeniously enough, to interpret each clause alternately of the Deity and Humanity of our Lord; but, though I do think that the Deity may more evidently shine forth in some, and the Humanity be more clearly implied in others, yet I think the whole Person of the God-man is intended in all; I however subjoin some extracts from that scarce work.

“ The first object of St. Paul being to persuade the Jews, that the Gospel is infinitely above the Law, he employs for that purpose two principal arguments; the first is taken from the very substance of these two covenants, the one of which has only figures, types, shadows, imperfect expiations, a blood, the virtue of which does not reach the

conscience: but the other has the lively image of the things; the truth of these figures; the original of these types; the body of these shadows; a true and real propitiation, the blood of a victim, which purifies the conscience from dead works. The other argument is derived from the person of the Mediator, whose dignity surpasses all that can be imagined in creatures. The Apostle places him above High Priests, above Prophets, above Moses, even above Angels. It is already much to place him in so high a degree; to be greater than all creatures, is to be very near God, but there is more. And I remark, in the second place, that the covenant of Grace derives its dignity from the Mediator, who has transacted it; if this Mediator were only a man, it would not be from him that would come the preciousness and value of the Gospel, it would be he, on the contrary, who would be honoured by the quality of Mediator of such a treaty. There is an absurdity in causing the perfection of the covenant of God to depend on the dignity of a man; on the contrary, the quality of the man rather derogates from the preciousness of the divine covenant, and takes away something from its value; it is even naturally the glory of man to be employed on the part of God, as bearer of his powers, and dispenser of his graces, not the Glory of the Word of God to be preached by the mouth of a man. The Law was not so perfect as the Gospel; nevertheless, it was not Moses who did honour to the Law, it was the Law, on the contrary, which did honour to Moses. The value of the Law did not depend upon its having been given by God, *through* Moses, on the contrary, it lost something thereby; this was one of the reasons which rendered it less than the Gospel, that Moses had been its minister, but the dignity of Moses was founded upon God's having employed him to give the Law through his ministry. Whence then does it come, that the Apostle, quite on the contrary, here makes the dignity of the new covenant to depend upon the Mediator, who has transacted it with us? That it is above the Law, because it has been given to us through the Son of God? That comes, my brethren, from this circumstance, that the Son of God is something else than man; he is of a dignity above man, since he is the source of the excel-

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lence of the Gospel; otherwise, if he were only a man, it would be natural, that this Gospel, preferable to the Law on so many accounts, should not receive its preciousness solely from the ministry of this new envoy, as the Law (imperfect as it was) did not receive its preciousness from the quality of its minister." So far, I think he is excellent; but, when he descends to particulars, I think he is more ingenious and beautiful, than just.

..... "After a feature, which represents to us the Son of God in all the glory of his Divinity, he passes suddenly to another, which shews that glory, softened by the veil of humanity. It is thus, that the Holy Spirit generally speaks to us concerning him. As soon as he has struck our eyes with a ray of this infinite light, with which the Son of God shines from all eternity, he begins suddenly again to speak of him as of a man. Thus the Word of God displays, if I may so express myself, this glorious Son entire, and all at once; such as he is in himself, and such as he is with us. He would be incomprehensible, if we only viewed him in reference to his Eternal Grandeur; it would even be dangerous to sound this inaccessible Majesty, under the weight of which the human understanding easily succumbs; but when these flashes are only transient, they *enlighten without dazzling*, and the softened ray, which succeeds, filling the soul with the pleasure of knowing its Saviour through this salutary cloud, opens to it a thousand sources of consolation, and spiritual joy. There is nothing more sweet for the soul, than to contemplate, even in the abasement of the Son of God, the rays of his grandeur, and to discern through the darkness of his mortal condition the glorious light of his eternal generation."

APPENDIX B.

As Col. i. 15—19, is in a great degree parallel with the introductory verses of the Epistle to the Hebrews, and as, therefore, the interpretation of the one would be much biassed by that of the other, I subjoin a concise view of the passage in question, in the main agreeing with Dr. Thos. Goodwin. APPENDIX B.

The Glories of Christ God-man, as relative to the counsels and works of God, touching the things that were to be brought forth into being by him; and the dependance they all have upon his being God-man. And how undertaking to be made man, he withal became,

I. The Beginning of the creation of God, v. 15; The Upholder of the whole creation in his Father's purposes, v. 16; yea, and virtually was the Creator as so considered, v. 16.

II. The Upholder and Governor of them when thus created, v. 17.

III. All other of his works (besides redemption) are committed to him, v. 19.

I. As he is "the first-begotten of every creature," he is the eldest before all the rest, and by inheritance their Lord and King, and the sole Heir of heaven and earth, and a King with such a pre-eminence of title and prerogative, as that he is Maker of all his subjects, yea, their Upholder, by whom all consist, and, therefore, by just right, their final cause and end. "All things were created by him, and for him," v. 16.

II. The universal influence he hath into all God's works;

1. As Creator, "By him all things were created," v. 16.

2. As Upholder, "By him all things consist," v. 17.

III. That he is the head of his Church, that precious body of a generation, elect and chosen by God out of all the rest, v. 18. "He is the Head of his Body the Church." And that in two respects;

1. Of their union to God, which was God's primitive design towards them, intended in those words, "Who is

APPENDIX B. the Beginning," that is the first foundation of their union with God, and hereon the corner stone of their happiness was laid.

2. Of their restoration from out of sin and death, to bring them into that first designed happiness, which is the great intendment of that union, and this in those words, "The first-born from the dead." Upon his resurrection begins the demonstration of what, as a head, he was ordained to be to all his Church, in 'the glory that should follow.' "This day have I begotten thee;" now, and not till now, thou appearest like that Son of mine, in whom I rejoiced from everlasting, and now first thou hast recovered that primitive glory thou hadst in decree, and repute with me as God-man before the world was, and with which, as first-born of every creature, thou wert arrayed.

The Apostle sums up all, v. 19, "That it pleased the Father that in him should all fulness dwell;" *all* for parts, *fulness* for degrees, a transcendency in *all above all*.

IV. Over and besides these pre-eminences, he is the reconciler and redeemer by the blood of his cross, v. 20; so that the pre-eminence, v. 18, and the fulness, v. 19, are distinct from the work of reconciliation and redemption, as is evident from the connection.

That all is spoken of Christ as God-man, appears from the Apostle's making all this fulness to reside in Christ, by an act of God's *good pleasure*, and so by a design, decree, or purpose of God. If they had been spoken of him singly, as second person, would they have been referred to the good pleasure of the will of the Father? Though that truth of his being the second person must necessarily, by inference, come in as a *substratum* and foundation. So much in the general.

The Personal glories and excellencies due to that human nature, united hypostatically to the Son of God, (besides those that arise to him as a redeemer,) are two-fold.

1. Native and inherent in his person. Constituted as God-man, he is "the image of the invisible God;" whereas the attributes and excellencies of the Godhead, being incomprehensible, or invisible, by any creature; of all those perfections, Christ is the complete image, in a transcendent way, above what angels and men are, those per-

fections being in him in a manner incommunicable to any mere creature. He is the "image of the invisible God," to make them visible to us.

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2. Extrinsic Royalties, incommunicable to any mere creature, whereof the text instances two.

(1.) That he is the "first-begotten of every creature," v. 15, and that he is "before all things," v. 17.

(2.) That he is the end or final cause, for whom and whose glory they were all made.

"All things were created for him," v. 16.*

"Who is the image of the invisible God, the First-begotten of all creation, *for* in him were all things created. all things were created by him and for him." v. 15, 16.

It appears to me, from the connecting particle "for," that the clauses in these verses are in some way dependent on each other; and, I believe, that "the first-born of all creation," has reference to "for in him were all things created;" and that "The Image of the invisible God," refers to "All things were created by him, and for him;" I should also think, that the expressions, "by him" and "for him," could not be in a sense opposite to "in

* I am sorry I cannot boast of the incomparable Davenant as on my side; his arrangement of these clauses is quite different.

"The Redeemer is described by a threefold relation:

"1. By his eternal relation to God: he is his *Image* (making it an Image of Equality.)

"2. By his external relation to the creature formed; *the first-born of creation*.

"3. By his relation to the creature renewed; he is *the Head*, &c.

"1. The eternal Father knowing himself from eternity, begets the Word, the consubstantial image of himself." He however adds, "but Christ must also be regarded, as far as he is the visible and manifest image of the invisible God, since his incarnation, and that with respect to ourselves, because he represents God to us. And to this, also, the Apostle seems to me to have an eye, inasmuch as he does not barely say Christ is the image of God, but of the *invisible God*, where an implied antithesis is to be understood.

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him," but should be in accordance with it, if they be not simply an amplification; according to these premises, I will proceed in examination of the meaning.

Gale.

God, the First intelligent, understands himself, and all things without himself, which were, or are, or shall be; and that not by abstract images, received from the objects, but in the divine essence, as the first intelligible, or original idea of all things; not successively, but by one intuition; not in time, but in his own eternity: God, contemplating the divine essence, beholds in the divine sufficiency, by an act of simple intelligence, the Eternal Archetype, and Idea of all things possible.

Eph. i. 11.

2. God being the first *Intelligent*, and the Divine Essence the universal Idea of all things intelligible, it follows, that the Divine understanding and decrees be the first exemplar or original Idea of all things made; this appears to be what is implied in the expression, Eph. i. 9, "Which he hath purposed in himself." God's purposes are *immanent*, or within himself, and this involves his very purposes of working all things whatsoever, as well as his purposes of Grace to the Elect, as appears by comparing v. 11, "In whom *also we* have obtained an inheritance." Now, compare Eph. chap. iii. 11, and we may see God's eternal purposes concerning all things, were made in Christ Jesus as God-man; "According to the eternal purpose which he *had made in Jesus Christ our Lord*;" it is but one single purpose, which purpose, as to the object matter of it, involves all the goings forth of God, by which God, in his "manifold wisdom," had contrived to manifest himself. This purpose, which God, in the first chapter, is said to have "purposed in himself," he is here said to have purposed in Christ; and it is also, in a similar manner, connected with the creation of all things by Christ, as it is said, v. 9, that when they came into execution, "God *created* all things by *Jesus Christ*," they are coupled in purpose as in execution; they were all verified in Christ, and so, I think, we may understand that "in him were all things created." Christ "could not be the perfect image of God, if he were not his image as to his purposes and designs, as well as with respect to his essential Glory. God existing eternally, beholds his own eternal Glory in

Eph. iii. 9.

his own eternal inseparable image; God purposing from eternity, beholds all his purposes as immediately existing in his Son. He beholds his own Glory in him, as real, actual, infinite, united; he beholds his own purposes in him as wise, good, holy, unchangeable, harmonious. He beholds the images, in which his Glory is to shine forth, as in an entire, perfect, uniform, universal, unalterable Platform and Exemplar.”—(*The Precedency and Pre-eminency of Christ, by T. G.*) Yet Christ, contemplated immanently in the Divine mind as “the first-begotten of all creation,” would be invisible to the creature; but all that may be learned of God, can be traced in the creation of all things *by* and *for* the God-man;* thus is he “The image of the invisible God, for . . . all things were created *by* and *for* him.” “We should consider the creatures,” says Benuit, “as the means of knowing God, and as the mirrors of his properties.”

In the man Christ Jesus, by virtue of his union with the Godhead, there is inherent a fulness of all divine perfections, which make up a manifestative image of the attributes of the Godhead, in so transcendent a way of excel-

* We know
God

By Causality. Whilst we contemplate the Creator through the creatures, of which God is the cause. But an effect shews not the essence of its cause, unless when it is of the same *species*, or demonstrates the whole virtue of the cause.

By Remotion. But considerations of remoteness, only indicate negatively what God is not, for no privation belongs to the essence of a positive existence.

By Eminence. But neither in this way do we rise to a perception of the essence of God, because none of these things are predicated of God, and of the creature univocally.—*Bp. Davenant.*

But the knowledge we do obtain by all these means, as well as by Faith, which surpasses all, is in the face of Jesus Christ.

APPENDIX B. lency and eminency, as is incompatible with, and incommunicable to, any mere creature remaining such; *manifestative*, because he is not simply termed the 'Image of God,' but the 'Image of the *invisible* God,' that is, he is such an Image, as makes the Godhead, which is in itself invisible and incomprehensible, to be manifest and visible.

This Image of the divine attributes in Christ as God-man, is not a bare communication of properties only, by which what is said of the Godhead may be predicated of the manhood: but it is such a fulness of perfections, really inherent and appertaining to the manhood, by virtue of its union with the divine nature, as, although coming infinitely short of the attributes, that are essential to the Godhead, yet is that complete Image, of which no mere creature is capable; for instance, in Christ God-man are hid all the treasures of wisdom and knowledge, not *objectively* only, as that in the knowledge of him we might find all treasures, but *subjectively* also, as whose knowledge, inherent in himself, contains *all* the treasures of wisdom; for Christ could not be *objectively* all wisdom unto us, if he had not first all wisdom in himself *subjectively*. Now, in v. 9, of the second chapter, the reason of all this fulness of wisdom in Christ is assigned; viz. that the fulness of the Godhead dwells bodily (or personally) in him. Not that his human nature knows all that God knows: for God, by the *Ideas* of all he can make, knows all that his power can do, and so his knowledge extends itself not only to all that is, or is to be, but to all that he *can* make or do, which is an infinity; yet the human nature, now glorified, knows all that God hath done, or means to do: and so it is of as large extent, *for the objects of it*, as that knowledge in God himself is in that respect; which knowledge in God the schoolmen call the knowledge of vision; and the Scripture, God's foreknowledge.* All God's counsels, all that his will hath decreed to be done, Christ's glorified human

Col. ii. 19.

* "There is a two-fold knowledge, (*i. e.* in God.)

"1. Natural, by which God knows himself, and all things possible in his own essence, as a necessary cause of them; this knowledge, in order of nature, doth precede any act of God's will, it had agreed to him, though he had never made any decree

nature knows; and so it has, in a sense, a kind of omniscience, and is a "glory of the only begotten of the Father," incommunicable to any other. APPENDIX B.

The same holds good of his power. The power of the human nature is not equal to God's power; for God can make infinitely more things than he ever made; yet, in all that ever God will determine to be done, he is an instrument; his *fiat*, his "I will," must be set to every thing "ere it be done, for all power is committed to him, both in heaven and earth," Matt. xxviii. 18, and, therefore, he is called "The Power of God," 1 Cor. i. 24; and "The arm of the Lord," Isa. liii. 1. So in John v. 17, the Lord justifies his breach of the Sabbath, by asserting, that whatever God doth, or means to do, in all his works of providence, the Son hath a hand in; "My Father worketh hitherto, and I work;" this implies, that, in calling God his Father, he made himself God's Son, in a manner so peculiar from other men, as that he "made himself equal with God;" hereupon Christ justifies his speech; first acknowledging, indeed, the pre-eminence of God the Father, in being the first mover in all, but withal asserting, that, although he were a man, yet such a man as, that, being one in person with the Son of God, this was true of him without any dishonour to God. "The Son can do nothing of himself, but what he seeth the Father do; (yet so as) whatever the Father doth, the Son doeth also; for the Father loves the Son, and sheweth him all things that himself doth." Here is both the omniscience we speak of, and the omnipotency, in the terms we stated it; and this in an incommunicable way to any mere creature; for all this is given to the Son of Man, that he might be honoured, even as the Father is honoured, (v. 23;) he worketh also in a way of John v. 23. similitude, as the word "likewise," or "in like manner,"

at all concerning things *ad extra*, but this knowledge is, at no hand, to be called God's foreknowledge." Of this I before spoke.

"2. There is a knowledge which is called *Libera*, and this must necessarily suppose the act of the will, as the very name doth imply; unto this doth prescience belong," &c.—*Hickman. Animad. on Heylin*, p. 20.

APPENDIX B. (v. 19,) imports; and all this Christ speaks of himself as "Son of Man," (v. 27.) But to return to Col. i. 16, 17, which contains the proof of the preceding verse, by reasoning from the nature of cause and effect—

Proving Christ to be the	{ Efficient Preserving Final	{ cause of all creation, illus- trated by the different	{ Locality Qualities	{ of the things created.
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The relation of Christ unto the counsels and works of God, and the influence he hath into them, and the dependence they all have *actually* or *virtually*, upon that personal union of the Son of God with our nature.

That there is a double influence, both *virtual* and *actual*, which causes may have to their effects, is evident from Christ being styled "The Lamb slain from the foundation of the world;" and as there is a double influence,* so, answerably, a double existence may be conceived of him. A virtual, as well as actual existence is affirmed of him, Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever." So the Son of God, existing only *actually* as Son of God, but *virtually* as the Christ, *instrumentally* created all things.

Col. i. 16. "For in
(*by*) him all things
were created."

Christ's subserviency to God in creation, is set forth in this verse, in three particles, "in him," "by him," and "for him."

"In him," (says Dr. Goodwin,) as the exemplary cause, as in Genesis it is said, "Let us make him in our image;" that is, the image, which, in decree, was set up as the pattern and expressed Image of the invisible Godhead, and not "in him" as a head, for that is the peculiar privilege of the elect, yet I cannot think, that this is the whole; else it would rather be "after him," as it is also in Genesis; moreover, the word "*for*," seems to mark the connexion with the preceding verse. In creation, the divine decree, as the effective cause, that separates between the possible and the actual, is attributed to the Father, but the Son, God-man (as I have attempted to explain the former verse) is the *ideal* cause; the uncreated idea begotten in the divine mind; this seems to carry a reason for the connecting particle "for." "He is the first-begotten

* The Schoolmen allow, I think, a moral, not a physical influence. See *Jeanes*.

of all creation; for in him were all things created," that is, APPENDIX B. virtually.*

"By him." As it was his due, when he assumed our nature, to have been filled with all the personal glory which he hath now in heaven, (or rather shall have hereafter upon earth,) but which, for the accomplishment of other ends, was suspended; viz. that he might first become sin, and a curse for us, so it was his due, as God's Word, to have created all things; God gives him that glory of creation virtually, in that he created all things by him, and by virtue of his incarnation, and thus his undertaking to assume our nature, is made the basis of creation, as his incarnation and suffering in frail flesh is made the basis of our salvation.

"For him." The next royalty mentioned, is Christ's being the final cause, or end, for whom all things were made. Though the acts of God's decrees be not in successive order, as in respect of the decrees themselves, yet, in respect of the objects of God's decrees, compared together amongst themselves, there is a priority; so that one thing decreed by God, is ordered by his will to have a reference unto, or dependence upon, another thing; and thus is attributed to God's will, that he intended one thing chiefly, and another thing subordinately; so Christ is not only universal end, but absolute sovereign end; for all are decreed to be under his feet, as vassals at his disposal.

If it be manifest, that, by the union of the Son of God to the individual creature, the Man Jesus, and in the per-

* Though Bishop Davenant rejects the scholastic interpretation, yet he says, "Nor indeed do we ourselves deny, that the Maker of the world had in himself, from all eternity, the plans of things ready described; so that all things were present to the Word, though not present in themselves." The form of those things must have existed in the mind of the Workman, (p. 188,) before they could have been exhibited in the workmanship. . . . "Now, if in this manner we explain the words of the Apostle, we obtain the strongest proof of Christ being prior, and more excellent than all creatures, inasmuch as the ideal cause is always prior to that which is made according to it." That which makes, is before the thing made, not only in cause, but in time also.

APPENDIX B. son of his Son so considered, God hath made, and doth make, the highest manifestation of his Glory, and communication of himself, such as by no created ways or means else could have been obtained, it follows, that this design must be first in the purpose of God; that is, assuming that God's highest ends, in ordaining and making any creature, are to manifest and communicate himself. Now, by creation are displayed the things of God, Rom. i. 20, but in the man Christ Jesus, the Godhead appears personally, "God manifest in the flesh:" whereas, the Godhead and the Glory of it were invisible, dwelling in light inaccessible, 1 Tim. vi. 16. God dwelling personally in this man, puts forth a peculiar image of the Godhead; God hath stamped his utmost manifestative glory in the face of Jesus Christ, 2 Cor. iv. 6.

Secondly. By this hypostatical union, God has given the utmost pledge of his love to all creation, and communicated of his goodness unto reasonable creatures, in the highest way; goodness is communicative, so the highest good is communicative of himself in the highest way, which is by a personal union with a reasonable creature, for all communication depends on union; the creature must be one with God, ere it participate in him in a way of blessedness; then, the nearer union, the higher communication; and the highest communication cannot be without the highest union; now, that highest union is alone the personal union of a creature with one, who is God, the highest communication is, therefore, *first* to the individual Man Jesus, so united to the Son of God, as to terminate and give bounds of subsistence, and personality, to that human nature; and, *secondly*, by means of this union and communication to this one reasonable creature, there is way made for God, in and for his sake, to communicate himself unto other creatures, who are made his fellows, as he is God's fellow; thus we come to inherit God with him.

1 Cor. viii. 6. . . . "One Lord Jesus Christ, by whom are all things, and we by him," confirms this proposition, that, All that God ever did was ordained by him to depend on Jesus Christ as "Lord;" viz. as God-man, having the office of Lord and Christ put upon him by the Father,

as one that should be "one Lord," under this "one God," and, in that respect and relation, lower than God himself, and yet constituted in supreme sovereignty and Lordship over all his creatures. APPENDIX B.

That Christ's Lordship of office is intended, appears from his being distinguished from God, not only as he is the Father, but as he is "one God;" yet, if he were but *only made*, his distance from mere nothing were but the very same that his inferior fellow creatures have, then he could never have been a *midst* between God and them. Had he not in his person held a proportionable distance between God and them, *he* had been as subject, by his original make and constitution, to the same mutability and weakness, as any other of his creatures were, and so would have proved a mere *quicksand* to the upholding and bearing the weight of all things, Heb. i. 2. It denotes, then, his office put upon him as God-man, and implies the fitness of that person, alone, for this universal dignity.

Then, if all things depend on this person, as he is *Lord* and *Christ*, (which titles denote his *office*,) it follows, that he must have been first set up and constituted as God-man, and in God's decree invested with those offices, in which office relations, it is said of him, "by whom are all things."

Thus was Christ, as "The one Lord, by whom are all things," first and chiefly forelaid in God's designs and everlasting purposes, as upon whom all things in common for creation, and we in special for our supernatural estate, had a dependence, for,

1. If all things be "by" him, as the "Lord," then he, under God, is the founder of them, as the Lord of them, their founder as well as their end.

2. The dependence of the "All things," viz. the world at large, and the "We," viz. the Church is similarly and indifferently said to be on the same person, in the same character; now, doubtless, the Church depends on Christ, *as the God-man*, then so also does the world.

3. The "All Things" are "by" "the Lord," in as full extent as they are "of God;" now, "of God" implies, that they have their being "of God," and so "by the Lord" implies, that they have their being "by Christ," for,

APPENDIX B.

The Text divides Christ's *Lordship* into two generals :

1. His relation to "All things," whatsoever they be, that are distinct from the "We," "All things" in nature and providence.

2. What concerns the Elect, in their supernatural being and new constitution. The Church has a more special dependence upon the "one Lord, Jesus Christ," as God-man, which imports a super-creation, being of the "We" selected out of the "All things," "And we by him."

Ch. I. 5.

V. 5. "For to which of the Angels ever said He, 'My Son thou art, To-day have I begotten thee?' " "and again, 'I will be to him for a Father, and he 'shall be to me for a Son?'"

Proof of the Sonship.

Ps. II.

St. Hieron in Hammond.

Excellency of Christ's name. Heb. I. 4.

Job I. 6; xxxviii. 7.

The Apostle commences by establishing his last proposition. The more excellent name inherited, is that of 'Son.' The first proof (from Ps. ii.) notes the period, when Messiah entered into his decreed Sonship, viz. at the resurrection from the dead. "David, our Divine poet, sounds our Christ upon his harp, and with his psaltery of ten strings, awakes him rising from the dead ;" indeed, it appears evident, that the citations in proof of Messiah's Sonship must refer to him during this dispensation ; for it is, "In these last days God has spoken to us in a Son, &c."

"This name (Son of God) when attributed to Christ, is 'more excellent' than any that is given to Angels, though they also are denominated 'Sons of God.' By the expression, 'More excellent,' the Apostle indicates a difference, not merely in *degree*, but

also in *kind* ; for a difference in degrees is not sufficient to constitute a difference in name."

CHAP. I. 5.

Witalus on the Creed, Dis. xii.

The excellency of this Sonship appears to be in that he is begotten ; Angels are sons of God by creation.

The Second Psalm.

This Psalm is mentioned by Bp. Louth, as an undoubted instance of both the literal and mystic senses being alike conspicuous, and running " parallel together through the whole poem." The establishment of David upon his throne, notwithstanding the opposition of his enemies, is, as it were, the historic scaffolding, with which this prophetic Psalm is reared.

Ps. ii.
Bp. Louth.

Bp. Horsley observes, that the song consists of three parts ; but the division will be different, according to the reading, that may be adopted, of the 6th verse. The Hebrew text, as it now stands, is, " Yet will I anoint my king upon Zion, the Hill of my Holiness," as if spoken by the Father ; the Sept., Vulgate, and Arabic make them the words of Christ, " Yet am I anointed," &c.

Bp. Horsley.
Psalm in three Parts.

The argument of the Psalm seems to me to favour the Sept.

In v. 9 the Sept. is also followed in preference to the Hebrew, Rev. ii. 27.
See Hammond.

(1.) Because the wrath, which the kings are to dread, v. 5, appears to be the same wrath, against which the Psalmist warns in v. 12.

(2.) ' The Sitting One ' in the Heavens is

PSALM II.
 However some
 manuscripts have
 'Jehovah.'

See Hales' and
 Townsend's Har-
 mony, and comp.
 Ps. ii. 6, 12, with
 Ps. cx. 3.

Adoni, 'My Lord,' which I conceive must be Messiah; it appears distinguished from Jehovah, (v. 2.) and is similar to Ps. cx. 1. "Jehovah said unto Adoni, Sit thou at my right hand," &c. To this cxth Psalm the second Psalm may refer, as it probably was written about the same time.

(3.) Upon the supposition of the Sept. being correct, Adonai is regularly introduced as the speaker; on the other view, the Father is somewhat abruptly introduced, and the Son then speaks without any introduction at all.

Hales.

Hales says, "The sole application of this illustrious prophecy to the Messiah was the unquestionable doctrine of the primitive Jewish Church; the only question at that time was, whether the character corresponded to Jesus of Nazareth." * His proofs will be found in the notes.

* 1. The Talmud Cod. Succa, cap. 5, declares, "Our masters deliver, that the blessed God said unto Messiah, Son of David, (who is shortly to be revealed in our days,) "Ask of me somewhat, and I will give it thee," as it is said, Ps. ii. 7, 8.

2. The Midrash Tillim understands the Gentiles, v. 1, of Gog and Magog, alluding to Balaam's prophecy, Numb. xxiv. 7; and, in a curious critical remark on the divine decree, v. 7, it states, that he is styled, "My Son," (absolutely), not "to me a Son," or "as a Son," (relatively), as in Nathan's prophecy. This higher title was conferred on Christ the day of his resurrection, when He was ordained "Son of God with power, according to the Spirit of holiness."

Rom. i. 3.

3. R. Obadiah Gaon observes, that this psalm alludes to the days of Christ, when mankind shall be converted to the worship of God. And he explains the inauguration of the Messiah,

The Targum expressly applies this Psalm to Messiah. Rabbi Solomon Jarchi, in his comment, affirms, that whatever is sung in this Psalm, our masters interpreted of Messiah the King; but, saith he, according to the sound of the words, and for the confutation of the Heretics (*i. e.* Christians), it is convenient, that we expound it of David. Ps. ii. 7, is interpreted in the Zohar, fol. 88, col. 348, This Son is the faithful Shepherd, and he is the Prince of Israel. The Lord of things below, the Lord of ministering Angels; the Son of the Highest; the Son of the God of the universe; the Gracious Shekinah; He is the King Messiah: Micah v. ii. But the most striking testimony is from an edition of Jonathan's Paraphrase, preserved by Dr. Holmes: "Here are two, the Father and the Son, and three in one, viz. in the Holy Spirit: and these three are one; I say, one essence, one substance, one God;" and this, the said

PSALM II.
Targum on Ps. ii.
Jarchi.

Zohar.

Comp. Heb. i. 14.

Lake i. 32.

Marianne Neville.

v. 6, "My God hath made me to reign upon Sion, my mount, and this shall be in the redemption to come." And this is a curious additional proof of the genuine punctuation, נָסַחְתִּי (Nisachti), passively, "I was ordained," followed by the Sept. *εγὼ δε κατεσταθην*; the Vulgate, 'Ego autem constitutus sum;' and St. Paul, Rom. i. 3. *τοῦ ἐπιστέφρονος*, instead of the present Masorite punctuation, נָסַחְתִּי (Nasachti), actively, "I ordained, &c." inextricably embarrassing the sentence, in which there is only one speaker, the Messiah. And Gaon applies the last sentence, "Blessed are all they that trust in him," To those that expect redemption, to them will the light arise.

PSALM II.

Jonathan saith, he had revealed, for the honour and glory of God's name."

Indeed, that it relates to Messiah, is sufficiently evident from the Psalm itself; "Blessed are all they, that trust in him."

Cuninghame's
Jewish Letters.

Ps. xxxiv. 8.
Comp. also
Jer. xvii. 7.

This, says Cuninghame, "is the very same blessing pronounced on those, who trust in Jehovah . . . trust, or affiance, is the same with faith, and is of the nature of adoration, and cannot, in an absolute sense, be placed in any creature, without our incurring thereby the guilt of idolatry. Accordingly, it is written, "Cursed be the man, who trusteth in man," &c.

In Jer. xvii. 5.

The following translation is from comparing the writers already mentioned, together with Ainsworth, Hammond, the Dutch Assemblies, &c.

Translation of
Ps. ii.

Why did the Gentiles tumultuously rage ?

And [why] will the peoples meditate vanity ?

The kings of the land stand up,

And the rulers have conspired together

Against Jehovah,

And against his Messiah ;

" Let us break their bands,"

" And cast their cords from us."

He, sitting in the heavens, shall scornfully laugh,

Adoni will mock at them.

Then shall he speak to them in his anger,

And in his burning wrath shall suddenly terrify them.

(MESSIAH.)

PSALM II.

Yet as for me, I am anointed king
 Over Zion, the Hill of my Holiness.
 I will declare concerning a decree,
 Jehovah said unto me,
 Thou [art] my Son,
 This day have I begotten thee ;
 Ask from me, and I will give thee
 The Gentiles thine inheritance,
 And thy firm possession, the utmost limits of the
 land ;
 Thou shalt rigorously rule them with a rod of iron,
 Like a potter's vessel thou shalt dash them in
 pieces.

PSALMIST.

Now, therefore, O ye kings, be wise,
 Be instructed, ye rulers of the land ;
 Serve the Jehovah with fear,
 And rejoice with trembling ;
 Kiss the Son lest he be angry,
 And ye perish [from] the way ;
 For within a little shall his wrath blaze forth.
 O, the happiness of all that trust in him !

“ Why did the Gentiles tumultuously
 rage? &c.” we know, had its fulfilment in
 Herod and Pontius Pilate ; “ The kings of
 the land,” with the Gentiles (*i. e.* the Ro-
 mans), gathering together against Christ ;
 “ the Peoples,” in the following clause of
 the Psalm, answers to “ the peoples of Israel,”
 in Acts. “ Here,” says Ainsworth, “ the
 Hebrew changeth the time, ‘ will meditate,’

See Acts iv. 27.

Interpretation of
Ps. ii.

Ainsworth.

PSALM II.

1 Thess. i. 7, 8.

Heb. v. Acts xiii.

Rev. ii. 27.

noting by such a phrase, a continuance of the action." This may imply the continued unbelief of the Jews. "The Rulers" are the Sanhedrim. "He sitting in the heavens," I apprehend to be Messiah, ascended on high, and this sitting embraces the whole period (Ps. cx.), until his enemies are made his footstool. "*Then*," as the Psalmist records, "he shall terrify them in his burning wrath;" "he shall be revealed in flaming fire, taking vengeance on them, that know not God," &c. At which appearing to judgment, he will also enter upon his kingdom, (2 Tim. iv. 1.) saying, "Yet I," although you thus oppose me, "I am anointed king over Zion, the hill of my holiness." Messiah, then, as I apprehend, 'declares' his right to his "inheritance," in consequence of the donation in decree (but not the introduction into actual possession) made at his resurrection; for "the decree" appears to be of Messiah's Sonship, his decreed Sonship, which seems to have been announced by Jehovah to Messiah at the resurrection, Heb. v. Acts xiii.; the declaration by Messiah is subsequent, for the one is in the past tense, the other is in the future, "*I will declare* concerning a decree, Jehovah *said* unto me;" and though "Thou art my Son," is applied to his resurrection, yet "Thou shalt dash them in pieces like a potter's vessel," appears, by Rev. ii. 27, to run down to the time of the Second Advent, and thus to fix

the period, when Messiah shall declare the decree to the Gentiles; so the Psalmist, in applying his exhortation, v. 10, opposes the “*Now*” of the day of grace, to the “*Then*,” v. 5. of the day of judgment. CHAP. I. 5.

“ And again, ‘ I will be to him for a Father, and he shall be to me for a Son.’ ”

The second confirmation of the same truth appears to extend to that period, when this decreed Sonship shall be in full and open manifestation; or when the Son shall enter into his inheritance; or when He, the Seed of David, shall be established in his kingdom; for the proposition to be proved is, that “ God spake in a Son, whom he hath appointed heir; ” so that these two testimonies are to the exaltation of humanity, in the Person of the Son, into that relation to God, of Son to Father, which raises him above the most exalted creature. The former quotation touched upon his dignity, as reigning co-ordinately with God the Father: this refers rather to his own peculiar glory. It is taken from 2 Sam. vii. 11, &c. Heb. i. 5.
Second confirmation.

Testimonies to the God-man.

And this agrees with the Midrash Tllim, ut supra.

2 Sam. vii. 11, &c.

“ The Lord telleth thee, that he will make thee a house.” 2 Sam. vii. 11, &c.

That is, raise up posterity; and David having sons at that time, the fulness of the promise must be, in the house being established for ever; as v. 13, latter clause.

CHAP. I. 8.

Ver. 12. "And when thy days be fulfilled, and thou shalt sleep with thy Fathers:"

This points out, that it must be some one raised up after David's death ; but, as if purposely to exclude Solomon, he was crowned during David's life-time.

Comp. 1 Chron.
xvii. 11.

"I will *set up* thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."

Christ's offices on
a resurrection
basis.

Acts ii. 30.

Acts ii. 30.

Ps. xvi.

These expressions appear to me clearly to convey the idea of Messiah as the Son of David ; and if (as I, in common with others, suppose,) Peter refers to this passage in his sermon, Acts ii. 30, we learn, that the expression "set up," or "raise up," denotes the resurrection of Messiah. The Apostle, explaining, that David, in consequence of God's promise, prophetically announced in Ps. xvi., that Messiah, after his resurrection, should sit upon his throne ; "therefore being a Prophet, and knowing, that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would *raise up* the Christ to sit on his throne : he, seeing this before, spake of the *resurrection* of Christ, that *his* soul was not left in hell, neither did *his* flesh see corruption ;" then, in v. 32, he asserts, that Jesus, having been "*raised up*," it was evident, that he was the one, whom God had made Messiah. Now it is important to observe, that the whole stress of Peter's argument to the Jews lies in the word "*raise up*," denoting the "*resur-*

rection:’ v. 30, he, seeing before, that God “would *raise up* the Messiah,” “spake of the *resurrection*,” or *raising up* of the Messiah; and of that “*raising up*,” in v. 32, he affirms, that *they* were the witnesses.

CHAP. I. 3.
Acts ii. 30, 32.

Peter, in his next sermon, interprets the same Hebrew word in a similar manner, with relation to Messiah’s *prophetical* office.* “For Moses truly said unto the Fathers, a Prophet shall the Lord your God *raise up* unto you of your brethren;” this refers to Deut. xviii. 15 and 18, where the same Hebrew word is used. Now compare Acts iii. 26, where we have Peter’s interpretation, “unto you first God (having *raised up* his Son Jesus,) sent him to bless you,” &c. Lastly, St. Paul argues in the same manner, with respect to Messiah’s priestly office, Acts xiii. 23: “Of this man’s (David’s) seed hath God, according to promise, *raised* unto Israel

Acts iii. 22.

Deut. xviii. 15
and 18.

See the same
Word,
Num. xxiv. 17;
1 Sam. ii. 8;
Ps. xxiv. 2,
“Who shall
stand;”
Ps. lxxxviii. 10,
“Shall the dead
arise;” Isa. xxvi.
19; “My dead
body (Christ mys-
tical.) shall they
arise;” Isa. li.
17.

* Stephen also, when brought before the Sanhedrim, (Acts vi. 12,) does not deny having said, that Jesus should destroy the temple and *change the rites*, but proceeds to justify it, according to the promise, that the Lord should *raise up* a Prophet, whom they were to hear, although he did change the rites; because all the Lord’s Prophets were to be heard, if they had the proof by fulfilment of prophecy, Deut. xviii. 22. But if the thing came to pass, and that was urged for a change of worship, Deut. xiii. 1—5, the prophet was to be stoned; the only sign to be given for that purpose, was “one raised from the dead.” So when Jesus displayed the resurrection power, they said, (Luke vii. 16,) “That a great Prophet had been raised up,” i. e. from the dead, upon which John Baptist, who had testified to Christ being the Lamb of God, (John i.) sent to ask him, whether he was “the coming one,” v. 19.

a Saviour;" this the Apostle re-affirms and proves: v. 30, and 32, 33, "And we declare unto you glad tidings, how that the promise, which was made unto the Fathers, God hath fulfilled the same unto us their children; *in that he hath raised up* Jesus again," &c. This the Apostle applies to the priestly office of Jesus, v. 38, 39, "Be it known unto you, therefore, men and brethren, that through this [Holy One] is preached unto you forgiveness of sins," &c. so that we have all Messiah's offices, Prophetical, Priestly, and Regal, established according to the promise of God, and the expectation of the Fathers, on a resurrection basis.*

* I believe that the *prophecy* respecting the Priesthood, established upon the resurrection basis, is to be found in 1 Sam. ii. 35, which runs in our translation thus:—"And I will *raise me up* a faithful priest [that] shall do according to that which is in my heart, and in my mind; and I will build him a sure house, and he shall walk before mine Anointed for ever." We have the same Hebrew word for "raise up," here applied to the priestly office. This, moreover, connected with the expression "for ever," I think, cannot relate to the Aaronic priesthood, but must to the order of Melchizedek. (Comp. Heb. vii. 15, where we have the same word as in Acts ii. 24, 30, 32, &c.) "I will build him a sure house," or, as the Dutch has it, "Him will I build a *faithful* house." This appears clearly in opposition to the defection and destruction of Eli's sons. Ver. 31. Behold . . . I will cut off thine arm (or thy seed,) and the arm (seed) of thy *Father's house*, &c. And as the sins of Eli's sons were the cause of the Priesthood departing from his house, the true opposition will require, that the faithfulness of the seed of this High Priest being secured, their permanently walking before God's anointed High Priest will be attained. "Him will I build a *faithful* house, and it shall walk before the faces of my Messiah *for ever*,"—that is, the

This Sonship, therefore, does not signify CHAP. I. 5. the *essential* relation of Son, to God the Father, but the *constituted* relation; as the words, "I will be his Father," &c. also appear expressly to declare. Testimonies to Christ's resurrection Sonship.

Ver. 13. "He shall build an house for my name."

Solomon built a material and typical temple; but Christ is the builder of the mystical house, or the raiser of the spiritual seed to Jehovah.

"And I will stablish the throne of his kingdom
"for ever."

This promise appears reiterated, Luke i. Luke i. 32. 32, "He shall be great, (or the great [one] Deut. x. 17,) and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Ver. 14. "I will be his Father, and he shall be
"my Son."

It is evident, that Solomon was primarily and literally intended in this oracle; because it was the answer to David, that not he, but his seed, should build a literal temple to the Solomon primarily intended.

house or seed are to walk before Messiah, the Priest, for ever. Procopius Gazæus, in Gill, applies it to Christ. Boothroyd says, "I make 'Anointed' the nominative of the verb, and understand it to refer to the High Priest . . . so both Syr. and Arab. render."

CHAP. I. 5. Lord, and David prepared materials accordingly.

Christ principally intended.

It is equally evident, that Christ is principally and mystically intended, not only from the Apostle's quoting it, but from David's thanksgiving, which shews, that he understood this to be a promise, "that of the fruit of his loins, according to the flesh, he (*i. e.* God,) would raise up the Christ to sit on his throne."

2 Sam. vii. 19.

Ver. 18. "Then went King David in, and sat "before Jehovah; and he said, 'Who am I, O "Adonai Jehovah? and what is my house, that "thou hast brought me hitherto?"

That is, from tending the sheep, to be placed on the throne of Israel, he dwelling in a house of cedar, and the Lord giving "him rest round about from all his enemies." (v. 1.)

Ver. 19. "And this was yet a small thing in thy "sight, O Adonai Jehovah."

As what is here mentioned, as coming under the description of but a small thing in the sight of God, does, nevertheless, embrace the greatest of earthly changes; so that, which follows, must necessarily be spiritual and heavenly; the source of wonder, (for it is ONE all-absorbing marvel,) was the promise, that out of his bowels a seed should come, whose kingdom should be established for ever: and though he should be David's literal seed, yet the Lord says, (v. 14,) "I will be his Father, and he shall be my Son." How could he be Son of David, and Son of God?

“That holy thing” must have been understood by David so to have derived its personality from “The Word,” as to come into the very same relation of Son to the Father. CHAP. I. 5.

“But thou hast spoken of thy servant’s house for a great while to come.” This, we see, by v. 25, David understood to mean for ever. The Targumist also so interpreted it; his paraphrase is, “Thou hast spoken of Targum. the house of thy servant unto the world to come;” an expression adopted in this Epistle, to denote the time of Messiah’s kingdom: David, as we must suppose, so understanding it, breaks out into the exclamation that follows, “And is this the law of the Man Adonai Jehovah?” So Luther and Osiander Luther. Osiander. translate it, or, “Is this the delineation of the Man Adonai Jehovah,” as rendered by Hiller, or “that Man,” so Willet. Hiller. Willet. In the parallel passage, 1 Chron. xvii., “And hath 1 Chron. xvii. regarded me as the representative of the Adam above,” or “the man above Jehovah Elohim.” “Such, (says a learned modern Hebrew,) is the literal meaning of the words, and the whole context shews it also to be David’s meaning;” the same author also mentions that “Man above” is frequently to be met with in the writings of the Jewish nation, designating the Angel Jehovah; and does not Paul allude to this, when he calls Messiah “the second Adam, the Lord from Heaven?” 1 Cor. xv. 45, 47.

Ver. 20. “And what can David say more unto

CHAP. I. 5.

Matt. xi. 27.

"thee," ("for the honour of thy servant," 1 Chron. xvii. 18; that is, "The Word," v. 21,) "for thou, Adonai Jehovah, knowest thy servant."

Ver. 21. "For thy Word's sake."

Targum.

That is, apparently, the Memra, the essential Word, which is also the opinion of the Targumist, and is confirmed by the parallel passage, 1 Chron. xvii. 19, for he who is here called the Word, is there called the Servant;

This, I think, is pointed out by Wistatus, who understands it of Messiah; so also does Arrowsmith on John i. 1.

"And according to thine own heart,"

Or, "All this greatness, making [it] known to thy servant." Dutch Annot. Roberts, of Eton.

His own voluntary decree in election and predestination, "hast thou done all this great thing;" not "these great things," in the plural, but, as is pointed out by Roberts, of Eton, it is in the singular; it is this one all-absorbing thing, that the bringing David to the peaceful possession of his kingdom was, in comparison, but a small thing; and taking this passage altogether, it is a glorious testimony from the Church of old, to Messiah's being predestinatively set up, as the Man Adonai Jehovah, the Word and Servant of Jehovah.

Testimony to the God-man predestinatively set up.

The sons of David's seed, what.

It remains to remove a difficulty in ver. 14,

"If he commit iniquity," &c.

We have seen, that this promise referred primarily to Solomon, as a type of Christ. Now as no personal type can in all things typify, even in his typical character, this expression may refer to the *moral* duty of Solomon in the *typical* administration of his

kingdom. The promise to David does not refer to saving grace, I conceive, but to the privilege, which was taken from Saul, ver. 15, viz. the honour of his being Messiah's progenitor, which ensured, therefore, the kingdom of Israel remaining for ever in David's family, though his seed should sin, yet Messiah should be of that seed of David. In this way "HE" may refer to the seed collectively, as Ahaz is styled in Isaiah, "the House of David:" "and it was told in the House of David, Syria is confederate with Ephraim, "and HIS heart was moved," &c. So it may refer to the iniquity of any one, or every one,* in the line between David and Messiah, for the promise of sitting on his throne, rested with the representative of David's line, whoever he might be, until the seed was

CHAP. I. 6.

Isa. vii. 2.

"Whosoever
committeeth ini-
quity," &c.

* Hales mentions that the conditional particle "if" is wanting in the original; also that the first term, ~~the~~ Asher frequently signifies "Whosoever," as Ex. ix. 21; Jos. xv. 16; Ps. cxv. 8; "every one." Kennicot would render it, "Even in his suffering for iniquity;" Boothroyd, "Him who committeeth iniquity," which quite supports my view. Owen is inclined to refer it to Christ, as the covenant head of the whole mystical body, supporting the opinion from Ps. lxxxix. 30, where David changes those words, "If he commit iniquity" into "If his children forsake my law;" but if this refer to the mystical Christ, then the Apostle's testimony would not be to the exaltation of Messiah individually, but to that of the whole church: and I think the 89th Psalm goes as strongly to corroborate the view I have advanced, as it does that of Owen. Moreover, the chastening of feeble men, as this (~~verse~~) is generally understood to denote, would but ill comport with the vicarious piacular sufferings of the man whom Jehovah had made strong for himself.

CHAP. I. 3.

drawn out, and individuated into the person of the Son of God, on whom the promise would rest; until then, that seed was in the loins of Solomon, or Ahaz, &c. who, of course, might and did sin, yet without their forfeiting the honour of being Messiah's progenitor, as had been the case with Saul.

Rom. i. 4.

The line was stopped, and the individual seed "defined" by the resurrection from the dead; which is rendered, though not, perhaps, very happily, in our translation of 2 Sam. vii. 12, by the words "set up."

2 Sam. vii. 12.

David and
Solomon Types
as God's Sons.

We must next note, that, seeing the Sonship, in one of these citations, is applicable to David, and in the other belongeth unto Solomon, how is it, that this title can intimate a peculiar Sonship in Messiah, which gives him a pre-eminence above the highest angels? And yet it is evident, that the Apostle, by his reasoning, intends to convey this glorious truth.

Mestrezat in
locum.A Type in a
lower form than
the autotype.

My answer shall be taken from Mestrezat.

"Nothing is capable of being represented by types and shadows, but that, which is the substance and the truth; if, then, Jesus Christ had types and shadows of his condition of Son, it follows, that he had the substance and the truth of that condition; and that to David and Solomon belonged only some little ray of this quality of Son of God. By this means, (quite the reverse of the objection, that the Apostle could not consider in Christ any other quality of Son, but

that, of which David and Solomon were capable,) we must consider in Jesus Christ a quality of Son, exalted in perfection above that of Solomon and David, as the truth is exalted in perfection above its type, and the body over its shadow; we must acknowledge in Jesus Christ the truth of this title of Son, in a manner, of which no creature is capable; for if this title be so sublime, and so excellent, that it could not be given specifically to David and Solomon, great kings of Israel, but inasmuch as they were types and shadows, the perfection must be altogether divine, and such as even the most excellent creatures can only possess in shadow.”

Obs. From the Apostle’s mode of argument we learn, that the Holy Scriptures were held by him to be a complete and perfect rule of Faith; seeing, that the Apostle infers, from that, which the Holy Scripture does not say, to that, which does not exist. For in these words, “Unto which of the Angels has he ever said, Thou art my Son,” this argument is contained. Observation.

“That, which sacred Scriptures do not say to any of the Angels, cannot, by us, be attributed to them. Now the Scriptures do not say to any of the Angels, ‘Thou art my Son;’ therefore, we cannot attribute such Sonship to any of the Angels. Syllogism.

“Certainly, we cannot arrive at this conclusion but upon the pre-supposition, that the Holy Scriptures contain a complete rule of

CHAP. I. 5.

faith; it is sound argument to assert, *that* what they do not say, has no existence as a matter of faith and religion.”*

Mestrezat.

Observation 2.

Obs. 2. We learn from the method of reasoning, and deduction of consequences, used by the Apostles in advancing their citations, the legitimacy of drawing fair inferences in comparing Scripture with Scripture, thus *searching*, rather than simply *reading* the Word of God.

Ch. I. 6.

The Apostle, in the two last quotations, proved Christ's excellent name, but only in a negative manner: the argument that follows, takes an affirmative form; and this alteration in the method of proof, I conceive, is implied in the first word of the following verse: “But” “To NONE of the Angels did he say, ‘Thou art my Son,’ BUT to ALL of them he *did* say, “Worship Him:” The parallel is farther marked by the time; To none “of the Angels said he at *any time*” ‘Thou art my Son;’ *but at the time* when he shall bring the first-begotten *again into the world*, he saith, “Worship Him,” &c.

Christ constituted
mightier than
Angels.

The two former quotations, however, were urged to prove Messiah's Sonship, this, to establish the preceding, though nearly parallel, clause in the Introduction, viz. That of Christ being constituted so much mightier than the Angels. The 6th and three fol-

* This mode of arguing a truth by question is frequently used by the Talmudic writers; and almost the same statement, as referring to the adoption by God, of his people Israel in preference to other nations, is to be found in the Hagaddah.

lowing verses, I think, together make but CHAP. I. 6-9. one proof.

Ver. 6. "But when he shall bring again the First-
" begotten into the habitable earth, he saith, ' And
" let all God's Angels worship him.' (And unto
" the Angels he speaks [even he] " who maketh
" his Angels spirits and his ministers a flame of
" fire.") But unto the Son—" Thy Throne, O God,
" [is] for ever and ever; a sceptre of rectitude is the
" sceptre of thy kingdom; thou hast loved righ-
" teousness, and hated iniquity; therefore God, Thy
" God, hath anointed thee with the oil of gladness
" above thy fellows." Ver. 6-9.

It will thus be noticed, that there is an opposition between what is at the same time said to the Angels, and to the Son, viz. at that time when he shall bring " the first-begotten again into the world;" but as the Hebrew, in the xcviith Psalm, has *Elohim* for what the Septuagint renders Angels, the Apostle removes all ambiguity, by elegantly quoting *what is said by David*, in order to define the nature and office of Angels, for those words, in Ps. civ., are not spoken *by God*, either *of* the Angels, as our translation has it, *or unto* the Angels, as the Greek text is commonly supposed to affirm; but are either an apostrophe of David to his own soul, " Bless the Lord, O my soul . . . who maketh his Angels winds," &c. or else they are an address to Jehovah, " O Jehovah, my God, thou art very great . . . who maketh his Angels winds," &c. the expression being

Ps. civ.

CHAP. I a.

in the third person, "his," and not the second, makes the doubt; but either way they are not spoken *by God* or *unto* the Angels, but *by David of* the Angels.

Ch i. ver. 6.

"But when he shall bring again the first-begotten
"into the habitable earth."

In ver. 6, Three principal things are to be observed.

I. The time, to which the citation refers; this has already been partly anticipated.

II. The Title attributed to Messiah: "The First-Begotten."

III. The Decree, "Let all the Angels of God worship him."

"Chrysostom,
Theodoret, Am-
brase, Oec-
menius, Thomas,
Lyra, Cajetan,
Ribera, Camero,
Gomarus, Estius,
A' Lapide, and our
Mede."—Owen.

I. The word "Again" "is connected with bringing into the world, by most expositors, both antient and modern," as Owen acknowledges; "and their reason is, that, in order to connect "again" with "and," or "but," as if it were *another* proof, a violent trajection of the words must be made." We, I trust, shall see moreover, when we examine the Psalm, that it relates to Christ's second coming to judgment: "And this reason Camero affirms to prove undeniably, that it is the coming of Christ unto judgment, that is intended" in the passage to the Hebrews. I think it would be difficult to show, that Ps. xcvi. speaks of the incarnation, which Owen's view involves.

Ps. xcvi.

Camero.

Owen.

But there are other reasons, which appear to me evidently to give the preference to our

marginal rendering; for, as I have already observed, 1. The “again” is opposed to “any time,” in v. 5, “to which of the Angels said he *at any time*, thou art my Son,” “BUT” at this time, viz. when he brings the first-begotten *again* into the world, he says to all the Angels, “Worship him.”

2. The citation is not to prove the same point, as the two former; *they* are to establish his excellent name of Son; *this*, his superiority to Angels, it, therefore, cannot be “And again” in the sense of citing another proof.

3. The Apostle, in the second chapter, shews, that Messiah was made inferior to Angels, during the period of his first advent.

II. “The First-born.” This is a name of Christ, with which the Hebrews were acquainted;* the Apostle may take it from Ps. lxxxix. 27, which seems clearly to refer to Messiah, who, in v. 19, is styled God’s

Ps. lxxxix. 27.

Rabba and Ketanna, Valla Semoth Rabba, Midrasch Cantici Cantorum, Solomon, and Aben Ezra, refer this Psalm to the Messiah.—*Horeley.*

* Philo the Jew often calls the Logos, or “Word of God,” his first-begotten.—*Gill.* Bech. on the Law, says, As God called Israel his first-born, when he slew the first-born, so he calls himself the First-born . . . again, If any one receive the primogenitureship, he has a great privilege, for he has the likeness of the Holy and Blessed God, who is the first-born of the whole world.

The Jews have a tradition of the Messiah: The Holy and Blessed God said to Moses, As I made Jacob my first-born, Ex. iv. 22, “My Son Israel, my first-born,” Ps. lxxxix. 29, “I will make him my first-born.”—*Schættgen, in locum.*

“The Word of God said, Lo, Adam, whom I have created, is my only-begotten in the world, as I am the only-begotten in Heaven.”—*Jerusalem Targum, in Blomfield.*

CHAP. I. 6.

Dutch Annotations.

“Holy One;” “Then thou speakest in vision of thy Holy One;” and this “Holy One” is (v. 18) styled Jehovah. The following verses appear to refer to the Vision of Nathan, which we lately considered, and, in v. 27, occurs this Title, “Also I will make (or constitute) him First-born, higher than (or Most High above) the kings of the earth.” For an examination of this Title, see Appendix C.

We proceed to the quotation.

Ps. xcvi.

Horsley.

Rom. viii.

not “clouds.”

Ex. xxxiii. 9.

Lev. xvi. 2.

1 Kings viii. 11.

Acts i. comp.
ver. 9 and 11,
Luke xxi. 27.

III. The xcviith Psalm commences with a call to the inhabitants of “The Land” in particular, as to all “the various settlements of men” in general, to rejoice at the commencement of the reign of Jehovah-Jesus: towards this blessed era the whole groaning creation, with outstretched neck, most anxiously looks.

In v. 2, The Lord is described as descending ‘in a cloud,’ which the Chaldee calls a cloud of glory; thus he descended of old, thus was he manifested on the mercy-seat. This cloud appears the same as “the glory of the Lord,” or rather, perhaps, The glory of the Lord is the Person, who descended in the cloud; and, in the same manner, we are told, he will return to judgment. The darkness may refer to that secret place of terror, the Most Holy, from which all light was excluded; but I suppose it may mystically denote the tribulation and anguish that will, at the day of judgment, be upon every soul

that doeth evil, after which will spring up for the righteous and upright the light and gladness, mentioned in the conclusion of the Psalm. The basis of Messiah's throne, or that on which it rests, is justice and judgment.

"By justice," says Booth, "I conceive we are to understand the attribute so called; and by judgment, the impartial exercise of that attribute in the divine administration." We may also apply Booth's language to the following verse, "A fire goeth before him, and burneth up his enemies round about," denoting the genuine expressions of essential purity, or eternal holiness, blazing forth in its necessary opposition to moral evil: this is plainly implied when Jehovah declares, that he sanctifies himself, or displays the flaming purity of his nature, and makes himself known as 'The Holy One,' by the punishment, which he inflicts on rebellious creatures; but, I apprehend, the fire must be understood literally, as in Thess. and elsewhere. Bp. Horne applies this passage to the destruction of Jerusalem, yet adds, "The world of the ungodly may view a striking picture of the great and terrible day, when the Lord Jesus shall render a recompense to all his enemies; he is then to descend in flaming fire, lightnings shall be his harbingers; the earth shall tremble, and the hills shall literally "melt like wax at the presence of Jehovah." . . . "The heavens," by the manifestation of vengeance from thence reveal, "declare," and proclaim

CHAP. I. 6.

The expression
is the same,
Ps. lxxxix. 14.

Booth.

2 Thess. i. 8.
Gill observes, that
some of the
Jewish writers
interpret this of
the wars of Gog
and Magog.
Ex. xxxviii. 22,
and xxxix. 6.

Bp. Horne.

CHAP. I. 6.

the righteous judgments of Messiah; and "all the people" upon earth are witnesses of the "glory" of his victory over every thing that opposeth itself to the establishment of his kingdom. This will be more eminently the case at the second advent, when the trumpet of the Archangel shall proclaim his approach in the clouds of heaven, and all the tribes of the earth shall see him coming in the Glory of his Father, with the holy Angels."

Rp. Hume, in
Psalm xcvi.

I apprehend that, in ver. 7, Jehovah the Father is introduced as the speaker.

None but God
could command
the creatures to
perform acts of
worship.

"Confounded be all they that serve a graven image, that boast themselves of idols, worship him all ye gods." I think the evidence to the Jews, that the Father is the speaker, and the Messiah the subject, must have rested on the truth, that none but God could command the creatures to perform acts of worship and adoration, for "all worship in obedience respects authority, and authority exerts itself in commands; and if this authority be not the authority of God, the worship, performed in obedience to it, is not the worship of God, but of him, whose commands and authority are the reason and cause of it."

Owen.

The God-man the
only subject of
decreed worship.

And I cannot conceive a proper subject of *decreed* worship, and yet of adoration divine, except upon the supposition of the hypostatical union; for as, on the one hand, ability to accept worship implies ubiquity; involving omniscience to perceive, and omnipotence to grant; so, on the other hand, the divine

nature alone could not, I humbly advance, be the subject of a *decreed* worship, as his essential relation to the creature would make it a case of necessity, and not a matter of decree; we, therefore, find, that though Messiah is styled in the Psalm Jehovah and Adon, yet the Apostle introduces him as the First-born, which, we have already observed, denotes Christ's dignity and birthright amongst the creatures; and "God gives a new command unto the Angels, for that peculiar kind of worship and honour, which is due unto him in that state and condition, which he had taken upon himself."

CHAP. I. 6.

In Appendix C.

Owen.

Having attempted to shew, that the Jews would understand Messiah to be the object of worship, I, in the next place, observe, that the Angels are by the Jews called Elohim, as appears from the Chaldee version of Ps. lxxxvi. 8, "There is none but thee among the Gods;" that is, "There is none except thee among the Angels above."*

Angels meant by Elohim.

Ps. lxxxvi. 8.

Schoettgen.

We may notice one or two heads for meditation, without, however, enlarging on them.

Observation.

I. Christ's second advent is matter of rejoicing to all creation, with the exception of idol worshippers, to whom it is confusion.

Rom. viii. 19, 23;
Ps. xcvi. 11, 13;
xcvii. 1; xcvi.

* Schoettgen lays a stress upon "ALL the Gods," conceiving, that it embraces not only all those spiritual beings, which we call Angels, whether they be Thrones, Dominions, Principalities, or Powers, but Magistrates also; in short, all, who have the name of Elohim or Angels; I think this very probable.

CHAP. I. 6.
Observation II.

11. Neither Angels, nor any mere creatures, are to be worshipped.*

Matt. xix. 17.

1. It attributes to the object omniscience, omnipresence, omnipotence, as well as essential holiness and goodness, &c.; for holiness and goodness are only meritorious of adoration, in their essence and source.

2. Humanity, in the Person of Messiah, is exalted far above any creature; our brother is the God of Angels.

Oneness between
Christ and his
people.

(2.) The communion, relationship, and oneness, between Christ and his people, is far more close and intimate, than can be between any two mere creatures. He took common humanity, and not a person: as it is said, His Humanity was *individuated*, and not *personated*. Thus, I apprehend, he is brought "near" to mankind, and is, therefore, in the awfully interesting relation of GOEL, in some respects, to all men, for, "by a man comes the resurrection of the dead;" in this respect Messiah acts the part of GOEL, or deliverer from the power of death, he is thus the *despotes*, or Lord that has bought all men, even those who deny him, and so, because he is a Son of Man, all judgment is committed unto

Erskine, Faith no
Fancy.

Christ the Goel.

1 Cor. xv. 21.

2 Pet. ii. 1.

* If any would follow the Sept. of Deut. xxxii. 43, Messiah is alike styled Jehovah, and the quotation comes in the same connexion, viz. The coming to Judgment. But I think the Psalm is to be preferred, because Hammond says, with respect to Deut., "It is certain, that none of those ancient translators, which use to follow the Sept., do follow it in this;" and if the Sept. is to be followed, it has "Angels" in the one place as well as in the other.

him. But to the Church, to "the people near unto him," so near as to be "joined to the Lord," and "one *spirit*" with him, to them he gives *spiritual* redemption, towards them he stands in all the dear relations of Husband, Source of Life, and Brother. "A Brother born for adversity," appears to refer directly to the performance of the office of GOEL, to one "waxen poor, or brought low." The views of the Hebrews, as recorded on this passage in *Tanchuma*, are very rich and just; "The redeemer thereof," that is the Holy Blessed [God,] as it is said, "Their Redeemer is strong, the Lord of Hosts is his name," &c. "He that is near unto him," that is the Holy Blessed [God,] as it is said, "A people near unto him."

CHAP. I. 6.
Ps. cxlviii. 14.
1 Cor. vi. 17.

Prov. xvii. 17.

Lev. xxv. 25.

Lev. xxv. 25.

In Jer. xxx. 24.

In Ps. cxlviii. 14.
Ainsworth, in
Lev. xxv. 25.

Ver. 7. "And unto the Angels verily he speaketh, [even he,] who maketh his Angels spirits (or winds,) and his ministers a flame of fire."

Chap. i. 7.
πρὸς μὲν.

Our translation has "*of* the Angels," contrary to the literal meaning, and against the opposition to ver. 8, (that should be preserved,) where the same word must be rendered "unto," as it is a direct address to the Son: the cause of this departure from the literal rendering is, I suppose, because the words in Ps. civ. are not addressed *to* the Angels; but neither are they introduced as spoken *by* God, they are the words of the Psalmist, "Bless the Lord, O my soul . . . who maketh his angels winds," &c.

Which, however,
is given in the
margin.

As to λέγει in this verse, it is clear that the nominative cannot be Θεός, for then the quotation would be in the first person, as it is in ver. 3 above. —Stuart.

CHAP. I. 7.

I think the whole object of the citation has been mistaken: ‘*That* God, who makes his Angels swift as the wind and prompt as lightning, is he who gives them this command;’ thus at once amplifying the former quotation, by declaring the excellency of the Angels, as described in this Psalm, clearing, as I conceive, any ambiguity there might have been, by determining the signification of Elohim, and asserting the celerity and readiness, with which they obey God’s commands; for we must infer, that as he enjoins, so they *do* worship The First-begotten. “Pride” appears to have gone “before the fall” of the Angels, as the Apostle intimates; and I think the Jews held, that those haughty spirits could not brook, that humanity in the Person of Messiah should be exalted above them; if this be a Rabbinical tradition, and not only a poetical fiction, it might account for the Apostle calling them Angels *of God*, to prevent a cavil; the Evil Angels indeed refused, but the Angels of God “hearken to the voice of his word.”

a Or rather
“shall.”

1 Tim. iii. 6.

“Angels” the
subject, “Winds”
the predicate.

Owen.

The words ‘Angels’ and ‘Ministers’ having each, in the Greek, an article before them, appear to have been understood as the subjects; and ‘Winds’ and ‘A flame of fire’ the predicates; and Owen observes, that, in the Hebrew, “among words indefinitely used, the first denotes the subject spoken of, which in this passage is ‘Angels.’ But I do not think that רוחות should be translated ‘Spirits,’

as denoting the essence of Angels, and re- CHAP. I 7.
ferring to their creation; for,

1. Then would not the word for "maketh" be 'barah,' or 'yetzer?' and not 'ashah,' תִּשְׁבֵּר which implies rather 'constituting' than 'creating.'

2. Its being in the present tense, 'who וְהוּא maketh,' which implies their present office rather than what they were created in the beginning.

3. 'A flame of fire' surely is a comparison; and there appears much more propriety in the parallelism, to suppose, that both clauses are alike comparative.*

4. Lastly, If, as I have attempted to shew, it is Christ, the God-man, in his *official capacity*, who is compared with the Angels, so, by congruity, it must be the Angels in their official character, and not in their essence, who are compared with The Lord Christ.

The testimony would, of course, be more applicable, if used in accordance with the interpretation given by the Targum, which Targum. is as follows: "Who maketh his Messengers

* "Nor is the creation of the Angels, or the substance whereof they consist, here expressed, for,

"1. The analysis of the Psalm (as also the object of the Apostle) requires the referring of these words to the providence of God, employing the Angels, and not to his power in making them.

"2. The Apostle, in this place, hath nothing to do with the essence and nature of the Angels, but with their dignity, honour, and employment, on which accounts he preferreth the Lord Christ before them."—Owen.

CHAP. I. 7.

(or Angels) swift* as spirits (or winds,) and his Ministers strong or powerful, as a flame of fire." This is a concession of their excellency, yet are they commanded to worship the first-begotten.†

Observation.

We may hence learn, that the exaltation of Angels consists not in their nature, or its essential properties, for that they have in common with the Devils, but God having made them for his service, the discharge of their duty therein with alacrity, is that, which renders them truly glorious; for otherwise, if the Apostle "named in the Angels things of the least account, it had been no proof of the glory of Christ."

Deering.

Chap. i. 8.

Ver. 8. 'But unto the Son'—

The particle "but" denotes an opposition between the words said to the Angels, and those addressed to Messiah, and The dominion of Christ is contrasted with the ministration of the Angels; but if I am right

* "In such propositions, oftentimes some note of similitude is to be understood, without which the sense is not complete."—*Owen*.

"Who employs his Angels as the winds, and his ministering servants as the lightnings."—(*Kinnoel and Stewart, in Bloomfield.*) But it is not simply that "Angels, no less than the winds and lightnings obey his fiat," but that Angels obey with the swiftness of the wind, or "being caused to fly with weariness of wing," Dan. ix., "would leave the lightning lagging far behind."—*Howells*.

† In the 14th verse, the expression denotes, however, I apprehend, the essence of Angels, "Ministering Spirits." "Spirits" here must be the subject, and "ministering" the predicate.

in the view I have taken, the opposition is thus between the xcviith and xlvth Psalms, "When he bringeth the first-begotten again into the world, he says to these excellent spirits, "Worship him;" but, at the same time, he says to Him, "Thy Throne, O God, is for ever and ever;" the title of "first-begotten" in advancing the one citation, being tantamount to that of "Son," which is used introductory to the other.

CHAP. I. 8.

Ps. xcviil. and
xlv.

But here a difficulty must be noticed, How is the Father said to address the Son in the xlvth and ciid Psalms? Must he be supposed to be introduced as personally the speaker?

How does the
Father address
the Son?

I know Stewart, and I believe most others, would suppose "Scripture," or "Law," to be understood, 'The Scripture saith;' but I think this is objectionable, because, by supplying a word without authority, we may, and in fact, in this instance, do, alter the sense intended to be conveyed, for, from the context, there appears evidence, that it is intentionally affirmed, that God the Father himself does give these testimonies to the Son, because so the two former, with the immediately subsequent quotation, must be understood, "Thou art *my* Son," "*I* will be to him a father," &c. "Sit thou at *my* right hand," &c. Now, without any thing in the text to mark a change, must we not infer, that the Father testifies to the Son in Psalms xlv. and cii.?

CHAP. I. &c.

It may be sufficient to refer to the thesis in the introduction of this Epistle, that God the Father ‘spake in the Prophets,’ or is the fountain of all revelation; nevertheless, I think it possible, that if we could mark the transitions that may be evident in the Hebrew, and if we knew the interpretations of these passages, current among the Jews at that time, we might perceive that the Father is personally introduced as the speaker.* For example, who is it that says to the Church, “Hearken, O Daughter,” &c.

Psalm xlv.

There is abundant evidence that the Jews applied this Psalm to Christ.†

* And Fry has attempted to shew, that Ps. cii. is a dialogue between the Father and Messiah, although, I must own, that I am not satisfied with the correctness of his view.

† The Targum applies the Psalm wholly to Messiah.—(*Owen*.) It interprets the second verse of the King Messiah, and Ben Meleek says, He is meant by the King.

Ver. 3. The Chaldee Paraphrast explaineth thus: “Thy fairness, O King Christ, exceedeth the sons of men. The Spirit of Prophecy is given into thy lips.”—(*Ainsworth and Schættgen*.)

Ver. 6, &c. Jos. Ben Moses says, these verses speak of Messiah the King, and, in reference to them, the Chaldee Paraphrast is peculiarly appropriate, who assigns the honour to Messiah thus, The Throne of thy Glory, O Jehovah (נ) is unto ages of ages; where it is to be remarked, 1. That Jehovah, the Essential name of God, is ascribed to Messiah, whereas in the Hebrew it is only Elohim. 2. That the Throne of Glory is ascribed to him, which is proper to God alone, (*Schættgen*.) “A rod of righteousness.” Zohar Had. on these words says, The Psalmist speaks of King Messiah, who is said to be a rod to punish the sinners of this world.—*Ditto*.

Ver. 7. The Targum, in the King of Spain’s Bible, begins this verse thus: “But thou, O King Messiah, because thou lovest,” &c. Rosenmüller, in his second Edition, has made the

I do not think the Apostle urges this quotation in proof of Christ's Deity,* but of his *constituted* superiority. Elohîm is a title common to God's representatives: as it is said to Moses, "I have made thee Elohîm to Pharaoh." But, it may be said, the expression, "for ever and ever," marks the character of the throne; so it does; yet it is Messiah's throne, which is to endure for ever, The throne of his Father David: This the Jews knew, "We have heard out of the Law that Christ *abideth for ever*." I will proceed to the exposition of the Psalm, which is entitled,

CHAP. I. 2.

Ex. vii. 1.

John xli. 24.
Probably such passages as these may have been in their mind, 1 Chro. xvii. 12; Ps. lxxii. 17; Isa. ix. 7; Dan. vii. 14, 18, 27; Mic. iv. 7.

following very important addition to his Scholium. "The Prophet here calls the King whom he celebrates *God*; not as a magistrate, for the Hebrews gave this title to none of their kings, but because he regarded this king as really superior to human nature, which appears also from ascribing eternity to him; hence the Chaldee Paraphrase has substituted Jehovah for Elohîm."—*Pye Smith*, p. 344.

* Owen says, that this testimony "is not, as some have supposed, to prove the Deity of Christ;" but yet he says, "that no one place in Scripture can be instanced, where the name *Elohîm* is used absolutely, and restrained to any one person, wherein it doth not undeniably denote the true and only God. Magistrates are, indeed, said to be *Elohîm* in respect of their office Moses also is said to be *Elohîm*, a God, not however absolutely, but a God to Pharaoh and to Aaron; that is, in God's stead, doing and performing in the name of God what he had commanded him." And, in truth, the Chaldee Paraphrast seems to confirm this interpretation; nevertheless, as more harm than good is done by urging doubtful passages, and as it may fairly be said, that Christ is here styled *Elohîm* in respect of his office, as God's king; and, moreover, that the title *Elohîm*, as here applied to Messiah, is so limited by the following expression, "God *thy* God," I think it is more safe, as well as more sound, to say that *Elohîm*, as here applied to Messiah, is an official, and not an essential designation.

CHAP. I. 8.
Ps. xlv.
Ps. xcvii.

Isa. xxi. 12.

Translation of
Ps. xlv.

a Or, "seeing
that."

Exposition of
Ps. xlv.

"A Song of Loves," at once unfolding to us the riches of the mystic theme. This Psalm, and the one, with which it is contrasted, set forth the coming of Messiah in different aspects. *This* to believers; *that* to idolaters; *this* describes the day of Solomon's espousals and gladness of heart; *that* represents Jehovah looking through the cloud to discomfit his enemies. "The morning cometh, and also the night;" the acceptable year of the Lord, and the day of vengeance of our God.

My heart hath prepared an excellent word;
I address my performance to the king:
My tongue is the pen of a ready scribe.
Thou art much fairer, than the sons of Adam;
Grace is diffused upon thy lips,
Wherefore^a God hath blessed thee for ever:
Gird thy sword upon thy thigh, O Gibbor,
Thy glorious majesty and thy comely honour,
And [in] thy comely honour prosper.
Ride upon the word of truth, and of meekness of
righteousness,
And thy right hand shall teach thee terrors.
Thine arrows are sharp,
Nations shall fall under thee,
In heart the king's enemies.
Thy throne, O God!—ever and perpetual—
The sceptre of thy kingdom!—a sceptre of
rectitude.
Thou hast loved righteousness, and hated iniquity,
Therefore God, thy God, hath anointed thee
[With] the oil of joy above thine associates.

The word, which the common translation

has rendered "inditing," is no where else found in Scripture; but a derivative from it is used for the frying-pan, in which the mincha, or meat-offering, was dressed with oil; "and to this," says Hammond, "it very well agrees, that a sacred hymn, prepared by a prophet, first composed by the Spirit in his heart, then readily brought forth by his tongue, should be here expressed by a peace offering or sacrifice of thanksgiving, dressed with oil over the fire, (whether fried or boiled, the ebulliency denoted in שֶׁחַח being equal in both of them,) and then by the sacrificer presented to God, as this here is to the King in the next words." This, then, is the figure; the fire of divine inspiration being kindled in his heart,—he having also received the anointing,—presents his "offering, made by fire of a sweet savour, unto Jehovah"-Jesus, [it is] a thing most holy of the offerings of Jehovah, made by fire;" it is, therefore, an act of religious worship, and without continuing the metaphor, it is what David plainly expresses in the next clause.

CHAP. I. 6.

Lev. ii. 7.

Hammond.

Lev. ii. 8.

Lev. ii. 9, 10.

"I address my performance to the king;

Ps. xlv. 2.

"My tongue is the pen of a ready scribe."

This implies, as Mr. Fry expresses it, "the subserviency of the human faculties to the Spirit of Inspiration," the only check to the flow of prophecy, is the power of giving it utterance. It is not that his tongue

Fry on the Psalms.

CHAP. I. 8.

Ezra vii. 6.

moves as fast as the pen of a ready writer ; but as a ready scribe, (such as Ezra is designated, vii. 6,) is so full of the law, that he has not to meditate, but is only detained by the power of transcribing, so does his 'poetry of generous vein' flow without previous meditation, as the Spirit gives him utterance.

Bishop Horne.

The Prophet, "as if he saw the divine Person, whom he was about to celebrate, standing before him, breaks out into ecstatic admiration of the second Adam, so different from all the descendants of the first ! compounded of a soul fair above all created spirits, and a body pure and perfect, and now brighter, than the meridian sun ; manifesting the unutterable effulgence of the divine nature." It is the humanity of Jesus, however, I apprehend, that can alone be brought into any sort of comparison with the sons of Adam, or any other creature ; yet the exceeding fairness of that humanity consists in a kind of infinite advancement of all its properties by the hypostatical union ; which may be intended by the expression, "seeing God hath blessed thee for ever." However, the fairness above the *sons of Adam*, intimates freedom from original sin ; he neither derived his humanity by generation, nor had his personality in Adam ; but the humanity deriving its personality from 'The Word,' and being radically endowed with all grace by the

Christ free from
original sin.

anointing of the Spirit, at his conception, every volition must have been “in the beauty of holiness,” and “by knowledge and assent, the soul of Christ being present with all things, which the Deity of Christ worketh,” and the manhood of the Word co-operating with the Deity in all things, may well be said to have, in a transcendent degree, “The beauty of wisdom.”

CHAP. I. 8.

Hooker.

Ezek. xxviii. 7.

“ Grace is diffused o’er thy lips.”

This, I conceive, was the anointing at his baptism, when he had conferred upon him all the gifts and graces, necessary to fit him for his personal ministry, when he was anointed to preach good tidings unto the meek, to bind up the broken hearted, in short, to proclaim the Gospel of the Grace of God, which he did in such a manner, that all, wondering at his gracious words, acknowledged, that never man spake as he, his “lips [like] lilies dropping sweet-smelling myrrh.”

Christ anointed
at his Baptism.

Cant. v. 13.

“ Because God hath blessed thee for ever.”

With the Grace of Union, and the Grace of Unction ; his humanity coming under the decree of election, and being the subject of sovereign blessings, and this not for himself alone, but to flow from him, the Head, to all his members ; but if we translate it, “ Therefore God hath blessed thee for ever,” we

CHAP. I. 8.

Though against
Noldius and
Schöttgen.

must conceive it is because of his work on earth, that God has highly exalted him. And I own, that I think the "for ever" rather leads to that conclusion, viz. that the eternal reward and glory are consequent upon his work on earth. This part appears to me to describe Jesus in his person and personal ministry on earth; what follows, relates, I suppose, to Christ buckling on the robes of his ascension glory, and going forth to war in the energy of his Spirit.

Ps. xlv. 2.

"Gird thy sword upon thy thigh, O Gibbor."*

I do not say whether the *Sword* or the *Spirit* be the *Rema* of God. Eph. vi.

The sword, I apprehend, in common with others, to be "The sword of the Spirit." There appears some ambiguity with respect to what "thy glorious Majesty and thy comely honour" refer; the meaning may either be, that the mystic sword is girt on with this majesty and honour as a splendid belt,^a or else gird thy sword, and also thy glorious robes,^b which latter I prefer, believing it may relate to the "glory and honour," with which Messiah was crowned, when he "ascended" and "sat down on the right hand of the Majesty on High," and in this "glorious apparel" shall he return.

^a Hammond.

^b Luther and Horsley.

Isa. lxiii. is connected with this Psalm by Rev. xix. 12, &c. which refers in common to them both. Ps. xlv. 4.

"Ride upon the Word of Truth, and of meekness
"of righteousness,"

* It is scarcely necessary to mention that Gibbor is a title of Messiah, Isa. ix. 6. He is God, the Mighty Man, the Mighty One, on whom God has laid help; He is mighty to save.

or, "Ride prosperously upon the Word of Truth," &c. This figure is taken up in Rev. vi. 2. and xix. 11. The symbol of arrows being implied in Rev. vi. 2, connects that passage, I think, with Ps. xlv. ; not, however, to the exclusion of Rev. xix. 11, in which the allusion to the Word of Truth and Righteousness is alone mentioned: I, therefore, conclude, that the whole period of the Gospel dispensation is embraced by this figure; that which was fore-shortened, when viewed from the prophetic distance, is elongated, when we arrive at the more contemporaneous period.

CHAP. I. 8.
See Hab. iii. 8 ;
also which, I
conceive, de-
scribes the
second coming of
Messiah.
Rev. vi. 2, and
xix. 11.

The Chaldee
has it, " Ride
upon the throne
of thy kingdom."

I apprehend the 'Word of Truth' is the "Gospel of our Salvation," and "the Gospel of the Kingdom." Where the Word of Truth is borne by Messiah's followers, holding sound doctrine, and displaying meekness with righteousness of conduct, there we may hope "The Word" will be victorious; meekness without unrighteous compliance, righteousness without persecuting zeal; Christ's image, in short, will overawe, and, we may hope, will overcome.

Eph. i. 12.

"Thy right hand shall teach thee terrors."

'The right hand hath the pre-eminence,' whether in dignity or power; here, I apprehend, in power. Perhaps, that, which draws the bow, is the 'finger of God,' the energy of the spirit, with which he sends forth his sharp arrows, even mighty words. The

Prayer Book
version of
Ps. cxviii. 16.

Comp. Matt. xii.
28. with Luke xi.
20.

CHAP. I. 8.
Targum.

John xiv. 12.

John v. 20.

John v. 19.

Targum paraphrases it, 'The Lord shall teach thee to do terrible things with thy right hand;' but I think, that the same Holy Spirit, who proceeds in power from the glorified Jesus, and by whom his followers are enabled to do greater works than he could in the days of his flesh, may in one sense be said to teach the risen Christ, for though it is by the Father showing the Son those "greater works" that the Son doeth them "likewise," yet it is only by the Spirit, proceeding from the risen Jesus, that they are actually done.

I apprehend the terrors are described in what follows :

Psalm xlv. 3.

"Thine arrows are sharp; nations shall fall
"under thee, in heart the king's enemies."

a Dent. xxxii. 22,
24; Ezech. v. 16.
b 2 Sam. xxii. 15.
c Job vi. 4.
d Zec. ix. 12.

Comp. Isa. lxix. 8.
with 2 Cor. vi. 2.

Ps. xviii. 42.

Our English version has transposed the clauses, without, I think, clearing the sense. I have followed the Dutch, which appears literal in the translation, and easy to be understood. The Lord's arrows appear to be the executioners of his wrath, whether Famine,^a Lightnings,^b Terrors to the Soul,^c or even Men;^d but in the xlvth Psalm, it seems to be in the same sense as is attributed to Messiah, Isa. xlix. 2, where there is the promise of the nations submitting to him, and that during this dispensation, but these same nations, and their manner of submitting, appear described Ps. xviii. 43. Having spoken of his deliverance from the Jews, and of his having become the Head of the Gen-

tiles, Messiah continues, "As soon as they hear of me, they shall obey me;" this marking the rapid spread of Christianity in the early ages. But then their manner of submission follows, "The sons of the stranger shall *yield feigned obedience*," answerable to what we have in hand, "Nations shall fall under thee, *in heart the King's enemies*."

CHAP. I. a.

And these, I suppose, must be the same "As the kings of the earth and their armies, the beast and the false Prophet." Rev. xix. comp. v. 11, 19, and 20. I fear it is true, that the nations of Europe, from the time of Constantine, though called Christian, have been but hypocritical nations.

We have now arrived, by a regular historical descent, at the Second Advent; to which, according to the testimony of the Apostle, the following words apply.

"But [when he bringeth the First-begotten again into the world, he saith] to the Son, 'Thy Throne, O God, [is] ever and perpetual.'"^a

Chap. I. a.

^a This part of the testimony proves that Jesus is appointed Heir of all, as well as his superiority to Angels.

There are two Thrones mentioned in connexion with Messiah, one, on which he is now sitting, the other, on which he is hereafter to sit. The one, the Throne of God, the other, the Throne of David;^b the one for a limited, the other for an unlimited period; the former is mentioned in ver. 13 of this chapter, the latter is mentioned in the verse we are now going to consider: but for want of discriminating between the two, much confusion has been created, and some detriment to all the expressions in Scripture, which denote eternity. It may not, therefore, be amiss to lay down some positions respecting the kingdom of Messiah, for which I refer to Appendix C.; and from the arguments there used, I conclude, that the words, "Thy

^b And of the Son of Man.

CHAP. I. 8.

Throne, O God, is for ever and ever," apply to the kingdom, which Messiah shall inherit at his second Advent.

"A sceptre of rectitude is the sceptre of thy kingdom."

Rom. viii.

This denotes the nature and method of Messiah's government, viz. as I conceive, absolute and undeviating rectitude. His people shall be all righteous; not relatively, but absolutely. *Hereafter* the righteousness of the Law shall be fulfilled *in us*, who now walk, not after the flesh, but after the Spirit." When Messiah shall leave the 'Holy of Holies,' where he has now entered, to appear in the presence of God for us, intercession, which is peculiar to his being in the Holy of Holies, will have ceased: coincident with this, upon resigning the kingdom to the Father, he will leave "The Throne of Grace," on which he shall reign, until the effectual application by the Holy Ghost, of all his work towards "the restitution of all things." When the regeneration shall be perfected, all will be in exact harmony with the will of God. May we pause for a moment to contemplate the Glory of Jehovah, Father, Son, and Spirit, as well as the glorious exaltation of the Humanity of our blessed Lord, as thus developed!

Phil. ii. 6, 7.
Christ's co-ordination.

God's co-equal emptied himself, (Phil. ii. 6, 7,) and humbled himself even to the death of the cross, (v. 8,) *wherefore* God highly

exalted JESUS the God-man, to the glory he had with the Father before the world was.* So that here is the humanity of Jesus, according to its capacity, exalted to actual participation with the Father in glory, honour, and power: this is evinced by the Holy Ghost, who *personally* proceeded from the Father, (and the Son,) being *officially* sent by the glorified Jesus from the Father; and this is ultimately “to the glory of God the Father;” for, when the Holy Spirit has

CHAP. I. a.

John xvii. 5.

John xv. 26; vii. 29; Acts ii. 32.

* Dr. Goodwin and others refer this (John xvii. 5,) to the glory of the God-man, which he had virtually, as set up from everlasting. I also think Phil. ii. 6, 7, refers, not to co-essentiality, to which the humanity could not be raised, but to a dignity and glory *co-ordinate* with the Father, which Christ Jesus virtually had when “in the form of God,” and “equal with God,” before he emptied himself of that equality; for I suppose the Apostle does not exhort us to imitate the *condescension* of the Son of God in becoming incarnate, but the *humility* of the Son of God, either when set up, or when actually incarnate; nor can the equality in this passage, I apprehend, imply the *essential* equality of the Son of God, because of *that* I do not conceive that he emptied himself, even in the depth of his humiliation; how could he empty himself of that, which is essential, without ceasing to be God? I think it a pity, that the particle (γὰρ) “for,” was not translated in our version of Phil. ii. 5, “Each one looking not on his own things, but every man also on the things of others; nor let this mind be in you, which was also in Christ Jesus,” &c. In the third place, ‘looking at one’s own things,’ is the Glory of Deity, (Prov. xvi. 4,) and ‘not looking,’ &c. is a virtue proper to creature alone. In the last place, it is not said that he took upon him ‘the form of a *man*,’ but the “form of a *servant*,” thus marking, not the essence of his humanity, but either the lowness of his condition among men, or else directly his subordination to God; in like manner “the form of God,” and ‘equality with God,’ I should attribute not to co-essentiality, but to co-ordination.

energetically applied all that the Son has wrought, then the glorious God-man, resigning all to the Father, will sit on the Throne of David, "head over all to the Church," yet subordinate to, and dependent on, God the Father: the Throne of God being no longer encircled by the prismatic glory of the Trinity, as contemplated in the separated rays of *purpose*, *accomplishment*, and *application*, but Jehovah shall be King over all the earth. "In that day there shall be one Jehovah, and his name One," viz. in the day when Messiah's feet shall again stand on the Mount, from whence he ascended, (v. 4.)* And I am inclined to think, concerning the three great feasts, in which every male was to appear before the Lord, as the first (Passover) typified the sacrifice of Jesus, and the second (Pentecost) looked to the visible coming of the Holy Ghost, defining, as it were, the commencement of his

* This passage in Zech., I conceive, is parallel with 1 Cor. xv. 28. And does not John refer to this period? "This is life eternal, *in order* that they might know thee, the *only* true God," &c. The primary reason why any creature has life eternal, is in order to God's manifestation, whom the saved will to all eternity be learning. Then the state to which this verse refers, must be, I conceive, (if I may use such an expression,) the future eternity, when God shall be all in all, "*alone*, not in essence, but in supreme dignity and authority." "It is quite a different thing," says Winepresse, "to say, 'the Father is the *ONLY* true God,' which we respectfully own: and to say 'The Father *ALONE* is the true God;' the term does not express the high and distinguishing *nature* of the Supreme Being, but it is a name of authority and excellence."

glorious work, so the feast of Tabernacles will manifest the will of the Father in creation, and mark also the commencement of his distinct rule, when every thing shall be ‘very good,’ the rejoicing of all the work of his hands.

CHAP. I. 8.

Zec. ult.

Some object, that this view is degrading to the Son of God ; I would rather strive to honour God, by submitting to his revelation, that “the Son shall be subject to the Father,” than strive to honour Messiah by evading the plain meaning of the words : but I do not think, that this view is derogatory to the Lord Jesus ; Messiah’s giving up the kingdom to the Father is not, I apprehend, to detract from the one, but to exalt the other. He, who has once wielded the powers, and participated in the honours, of Deity, in presence of the universe, cannot, I conceive, be divested of that glory, which perfected intelligences will ever recollect, and delightfully contemplate ; yet he, who *manifestatively* has borne that dignity, giving up all to the Father, and himself becoming subordinate, “THAT GOD MAY BE ALL IN ALL,” is truly “TO THE GLORY OF GOD THE FATHER,” though not for *the degradation* of God the Son.

Subordination no degradation to Christ.

“Why should we lie for God,” &c.

“Thou hast loved righteousness, and hated iniquity.”

Chap. I. 9.

Christ’s holiness of affection is here noticed, in both its branches, ‘love of righteousness,’

Christ’s affection of holiness.

CHAP. I. 9.

and 'hatred of iniquity.' This commendation, or description, concerns not only his personal practice, but the habitual inclination of his heart; all that he did, proceeded from his LOVE of righteousness, and *hatred* of sin. Nothing influences more thoroughly than love; "love is as strong as death," . . . "many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned." This was Christ's principle; his heart was set upon righteousness.

Cant. viii. 7.

The condescension of the Son of God not part of the meritoriousness of the Christ.

The *condescension* of the Son of God in *becoming* incarnate, is not, I apprehend, any part of the meritoriousness, here intended; although, indeed, *this gave value* to all the work of the Man* Christ Jesus, yet the constitution of his person is not intended, for then would the *Man Christ Jesus* be rewarded for the condescension of the *Son of God*, for this is a reward similar in kind, though not in degree, with that of his associates; but "*having been found* in fashion as a man," he (then) humbled himself, &c. . . . "wherefore God highly exalted him." Nor is the unction of his humanity, which *disposed* him to a love of all righteousness, included in this meritoriousness; but, I apprehend, it embraces

* "The incarnation . . . is no part of the humiliation of Christ; or of his satisfaction, or of his obedience to the precept of the moral law."—*Mather's Sermon on Justification*.

all the life and conduct of Messiah, from the earliest volition, even until he shall resign the kingdom to the Father, when all his enemies shall be subdued; and this, "whether he be considered individually or federally;" that is, considering his perfect actual obedience, both of heart and life, either "to the common law of duty which lieth upon all mankind, for it became him to fulfil all righteousness," or to the particular law of mediation, which was proper to himself. "Though he was a Son, yet learned he obedience by the things he suffered;" by which he answered the end of the Law, which we had broken, and was also the meritorious cause of all the blessings conveyed to us; "for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Either way, his personal holiness made him acceptable to God, and should make him amiable to us; "He loved righteousness, and hated iniquity."

"Adam, in a state of innocency, loved righteousness, and hated iniquity, perfectly, but not constantly; for he soon fell: Believers in the state of regeneration, love righteousness, and hate iniquity, sincerely and constantly, but not perfectly; but Christ, when he assumed our nature, did love righteousness and hate iniquity, both perfectly and constantly, in heart and practice, even to the death. This demonstrated his qualification for the offices

CHAP. I. 9.

The Schoolmen, however, deny any meritoriousness to any part of Christ's exaltation; "merit agreeth only unto Christ's humiliation, and not unto any part of his exaltation, all that was satisfactory and meritorious was finished on the cross."—*Jeane's Mixture of Scholastic Divinity, &c.*

Matt. iii. 15.

Heb. v. 8.

2 Cor. v. 21.

Adam loved righteousness, but not constantly; believers not perfectly; Christ both perfectly and constantly.

CHAP. I. 2.

of Prophet, Priest, and King ; who is so fit to teach the world holiness, as a Prophet, that has manifested in our nature a perfect love to righteousness, and hatred to sin ? Angels are holy and righteous, but not as Christ, who, besides the essential purity and holiness of the Godhead, hath also assumed our nature, and preserved it in purity and innocency ; therefore, his nature and practice agree with his design. “ He was manifested to take away our sins, and in him is no sin.” So, as a Priest, his holiness gave a value to the merit both of his sacrifice and intercession ; “ Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners.” Here was a pure unspotted sacrifice, offered up to God pleaded and represented in Heaven. He, who was to satisfy in behalf of others, needed to be free from the defilement of sin himself.”

1 John iii. 5.

Heb. vii. 26, 27.

1 Pet. i. 19.

Manton, Vol. IV.
p. 712.The unction of
Christ.

Then, as a King, this purity and holiness are necessary. He, that ruleth over men, must be just, ruling in the fear of the Lord. The unction of Christ is consequent upon his “ labour of Love.”

“ Wherefore God, thy God, has anointed thee with the oil of joy above thy fellows.”

“ God, thy God.” He, who conferred this privilege on the Lord Christ, is “ God” absolutely ; a reason of the collation is intimated by an appropriation of God to be *his* “ God,” in a covenant relation, for, when God declares, that he will be a God unto any, he

engageth to exercise the holy properties of CHAP. I. 9.
 his nature, which belong to him as God,
 in their behalf, and for their good; and that
 is not without an engagement of obedience
 from them.

Owen, Exerc. 28.

God is God of the Son, in respect of his whole person, God and man; as he was designed by his Father to the work of mediation; in which sense he calls him his God and his Father. So he is styled the God of our Lord Jesus Christ.

John xx. 17. See
 Isa. xlii. 4-9.
 Eph. i. 17.

—"hath anointed thee," &c. The forming of his body out of the substance of the Virgin, preserving it from sin, and endowing it with the gift of holiness, being the constitution of Messiah's person, must, of course, precede any of his volitions, or actions; and therefore cannot be the anointing consequent upon them.

The same may partly be said with respect to the anointing at his baptism, which fitted him for his office, that, however, at any rate, was not 'the oil of joy,' but rather the introduction to mourning and sorrow.

This unction of Christ is commonly referred to His ascension, when he was crowned with glory and honour, and made both Lord and CHRIST; and truly Messiah did then receive a 'fulness of Joy.' I would, however, rather refer it to "the day of his espousals," and "the day of the gladness of his heart."

Ps. xvi. 11.

Cant. iii. 11.

For should we suppose this unction the

CHAP. I. 9.

Gill.

Messiah speaks of the neglect of Simon the Pharisee, in not anointing his head with oil, when he was his guest.—Luke vii. 46.

Comp. Rev. xix. 7-11; xxi. 2, &c.

reward of Messiah's mediatorial work, would not that be most proper, when the whole work of mediation was completed and had ceased? Gill says, it is called the oil of gladness, in allusion to the use of oil at feasts and weddings; for the delight and refreshment of guests. Now certainly the language of the Psalm appears to refer to the marriage supper of the Lamb; and I think I have shewn, that the Apostle refers this quotation to the period "when God shall again bring the first-begotten into the world." This is farther confirmed by what follows, "above thy fellows," which implies an anointing to Messiah's associates, similar in kind, though unequal in degree.

Comp. 1 Sam. xvi. 13, with 2 Sam. v. 2.
Rev. iii. 21.
Deut. xxi. 17.

If this anointing, then, is to the kingly office of Messiah, it is not to his incommunicable royalty at the right hand of the Father, but it is the unction to his own throne; not the unction at the original designation, but at the actual inauguration into the regal dignity, which he shares with all, who overcome, though the first-born shall be rewarded with the double portion.

Isa. lxi. 3; It is the same expression as in Ps. xlv.

As the Priest he will be anointed, not in the white robes proper to "the spirit of heaviness," but in "the Garments of Praise," the "glorious apparel," in which he shall come out of the Holy of Holies, on the day of Atonement: when he shall give to all his associates "the oil of joy for mourning," they, as priests to God, will have their mea-

sure; but He, as High Priest, beyond measure, in obedience to the command, "Then shalt thou take the anointing oil" (that is, when the High Priest is clad in the glorious apparel) "and *pour* it upon his head." The profusion is marked in Psalm cxxxiii. 2, "The precious ointment upon the head, that ran down upon the beard [even] Aaron's beard, [and] that went down to the skirts of his garment."

CHAP. I. 9.

Ex. xxix. 7.

Ps. cxxxiii. 2.

The "Fellows" are the Sons of God, among whom he is 'a Son,' even 'the first-begotten;' they are 'the Brethren,' the 'many brethren' among whom he is the first-born, they are like-minded with him, loving righteousness and hating iniquity: having received an unction from the holy one, for affections follow the nature; in short, those, who partake of the divine nature here, shall partake of his glory hereafter.

Ver. 2.

Ver. 6; ii. 12.

Rom. viii. 29.

John xvii. 22.

Chap. i. ver. 10.

"And—" Thou, O Lord, in the beginning hast founded the earth, and the heavens are works of thine hands; they shall perish, but thou 'remainest.' And they all as a garment shall decay, and as a vesture shall thou fold them up, and they shall be changed; but thou art the same, and thy years fail not."*

Or, "of Old."—*Bloomfield.*"Art permanent."—*Syr.*
Isa. li. 6.

Or, "shall not fail."

This quotation from Ps. cii., I apprehend, is not so directly to establish Christ's supe-

Ps. cii.

* The words "and they all . . . shall be changed," are exegetical of "they shall perish," as "Thy years shall not fail" is exegetical of "thou remainest."—*Bloomfield.*

CHAP. I. 10.

riority to Angels, as to prove, that he made the worlds ; and we shall find the testimony very direct to this point.

" And " marks a fresh citation.

The first word, "*And*," is not a part of the Psalm, but is the introduction of a new citation ; Thus, " When he bringeth the first-begotten again into the world," " he saith, Thy throne," &c. *And* " Thou Lord," &c. Which word, ' Lord,' appears supplied from ver. 12 in the Psalm, and not from " Eli," ver. 24, for I believe Theos, and not Kurios, is the invariable rendering of Eli, and Kurios is almost universally the rendering of Jehovah.

Christ is Jehovah, &c.

The Psalm, being cited by the inspired Apostle, is to a Believer the best possible proof, that it relates to Messiah ; and it thus becomes a glorious testimony to his being Jehovah, ver. 12, 15, &c. Jah, ver. 18, Eli, ver. 24, Hu, ver. 27, by whom all things were created, ver. 25.

Jews must have referred this Psalm to Messiah.

In like manner, the fact of the Apostle urging this testimony, when dealing with the Hebrews on their own principles, makes it sufficiently evident, that the ancient Jews referred this Psalm to Messiah ; and though the modern Jews deny it, yet, I think, we have enough of their ancient testimony left to prove, that they did so understand it. This much of their opinion has been collected in the notes:*

* It is generally agreed, that the Psalm refers either typically or exclusively to the deliverance from the Babylonish captivity.

That the person styled Jehovah, ver. 16, was the Word of Jehovah; That the Psalm relates to the world to come, or the days of Messias; or, as the Apostle expresses the

(*Horne, Dutch, Townshend, Assembly's Anno., Hammond, Dr. A. Clarke, &c.*) This is grounded upon ver. 14, "Thou shalt arise [and] have mercy upon Zion, for the time to favour her, yea, the set time, is come." This, I think, primarily refers to Jer. xxix. 10, "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and I will raise (or cause to stand) my good word toward you, to cause you to return;" this being, as I suppose, the essential personal word, this promise is pleaded to The Word; "Thou shalt arise and have mercy on Zion, for the time to favour, yea, the set time, is come." And Hales conceives that DAVAR JEHOVAH, mentioned Dan. ix. 23 and 25, as actually going forth at the end of the seventy years, is also the essential WORD. But what is yet more directly to our purpose is, that the Targum on v. 16, is "For the City of Zion is built by the Word of the Lord." Now, as the person who shall arise in mercy to Zion, is the same as he who created the worlds, we may, upon the testimony of the Targum, frame the following syllogism:—

He that shall build the city of Zion is the creator of the worlds;

But the Word of the Lord shall build the city of Zion.

Therefore, the Word of the Lord is creator, &c.

'The Jews interpret "The generation to come," or "The Last Generation," and "The People to be created" of "*The World to come*," or the new state of the Church under Messiah,' (*Owen*;) and Ainsworth says, 'This sheweth these to be prophecies of our times.' Ver. 20, "To loose the children of Death." The Targum has, "The children delivered to death;" and the Jews say, "Messias shall quicken those that dwell in the dust."—*Lightfoot*, on 1 Cor. xv. 45. Vol. xii. p. 554. So that here is a second direct testimony from the Jews to Messiah being the subject of this Psalm. Ver. 24, Heb. "Cause me not to ascend," designs the separation of soul and body at death, when it ascends upwards to God that gave it: so *Aben Ezra* compares it with Zech. xii. 7. The Targum is, "Do not take me out of the world in the midst of my days, bring me to the world to come."—(*Gill*.) Ainsworth gives the Chaldee,

CHAP. I. 10.

same truth; to that time, when the first-begotten shall again be brought into the world ; That then the children *of* death will be delivered *from* death by Messiah, who is here styled Jehovah.

That ver. 24, is a petition, that, instead of death, they should be translated, the privilege alone of the saints, alive at the coming of the Lord ; That thenceforth they should inherit the new heavens and new earth, and dwell there for ever.

There would be an additional proof, by comparing ver. 6 and 8 of Ps. xcvi., just quoted, as belonging to Messiah, with ver. 16 of this Psalm.

Ps. xcvi. 6. " All the People *see his Glory.*"
Ver. 8. " *Zion* heard, and was glad."

Ps. cii. 16. When the Lord shall build
up *Zion*, he shall *appear in his Glory.*

A prayer for the
Church's deliv-
erance from the
last Antichrist.

The Psalm appears to me to be a prayer of the Church for deliverance out of the last

" Take me not away out of this world; bring me into the world that is to come." Ver. 25, " Of Old," or " In the Beginning," as Jarchi and the Targum, (*Gill*,) " hast thou laid the foundation of the earth," &c. The Jews say, on Gen. i. 2, " And the Spirit of God moved on the face of the waters," this is the Spirit of King Messias, as their mind is spoken on that point by Zohar Bereshith, Rabba, and divers others.—*Lightfoot*. The interpretation of Tho. Aquinas is as much rabbinical as scholastic; " Thou, O God the Father, by thy Son, which is the Beginning, hast made the earth and the heaven." Ver. 28, " The children of thy servant shall inherit" the earth, as the Targum adds, that is, the new heavens and the new earth, when the old ones are passed away.—*Gill*. Ainsworth renders it, " The Sons of thy servants shall dwell," *i. e.* in Zion, which he supplies out of v. 14, " Established before thee," meaning, so long as thou dost endure, as the Greek well explaineth it.—*Ainsworth*.

affliction, immediately before the second advent of Messiah; this is confirmed by the manner in which the Apostle cites it; "and when He bringeth the first-begotten again into the world, he saith," &c. It was written apparently at the expiration of the seventy years: but with an express intimation, that the deliverance from Babylon was typical of the deliverance of the Last generation. CHAP. I. 10-12.

In the first eleven verses, the Psalmist pours forth his complaint; ver. 12, He strengthens himself in contemplating God's eternity, as well as that of the Messiah his **MEMORIAL**, for this I understand to be a proper name. It is said, 2 Sam. xviii. 18, that Absalom in his life time, reared up for himself a pillar; for he said, "I have no son for the memorial of my name;" Now, I apprehend, that Messiah is the Son, who makes known and keeps in remembrance the Name of Jehovah.

Ver. 13. I conceive the set time to favour Zion will be, when the times of the Gentiles shall be fulfilled; then Jerusalem shall no longer be trodden under foot; for then shall the Redeemer come to Zion, &c. Ps. cii. 12.

Ver. 14. Hammond refers us to Lev. xxvi. 41, saying, that this verse is intended to indicate their having been brought to a state of repentance, and to their accepting the punishment of their iniquity; this appears probable. Hammond.
Ps. cii. 14. "For
thy servants ac-
cept her stones,
and shall favour
the dust thereof."

CHAP. I. 10—12.

An expression I
hope to examine,
on chap. II. 8.

Ver. 18 leads us down to “the last generation,” as I had it translated by a Jewish professor of Hebrew; the Targum we have mentioned refers to “the world to come,” I think it refers to Jer. xxx. 2 and 24.

Deut. xxvi. 16.

Ver. 19 appears to refer to the prayer appointed to be offered when the first fruits were presented to the Lord, Deut. xxvi. 15, “Look down from thy holy habitation from Heaven, and bless thy people Israel, and the Land, which thou hast given us,” &c. this may be praying the Lord to accept the first-fruits, which will sanctify the lump; and this accords with the 20th verse; which, as we have already seen, is by the Jews referred to the resurrection.

Rom. xi. 16.

By comparing ver. 21 with ver. 16, I think we may perceive an intimation of more than one Person in Jehovah. Ver. 16, “when Jehovah shall build up Zion, *he shall appear in his Glory.*” Ver. 21, “*to declare the name of Jehovah in Zion, and his praise in Jerusalem.*” Jehovah *manifested*, and Jehovah the *manifested*. Jehovah in manifestation is the Son, “No man hath seen God at any time,” The only begotten Son, “Who Is” in the bosom of the Father, he *hath declared* [him.]

John i. 18.

Is it that shortening predicted by our Lord, “Except those days should be shortened, no flesh should be saved”? I

Ver. 23 is very different in the Sept.; “He answered him in the way of his strength;” if this be correct, the shortening the days is a blessing, and not an affliction.

It is the shortening them by translation, CHAP. I. 10-12. referred to in the following verse.

Ver. 24. "Cause me not to ascend" as a burnt-offering, which implied the destruction of the thing in its present form, and its rising in another and higher. It is apparently a desire not to be unclothed, but clothed upon, as we have observed the Jews understood it; the plea urged is, because as he lives, we may live also; "Cause me not to ascend in the midst of my days: thy years are throughout all generations." In Christ we have that stability and unchangeableness, which we have not in ourselves; for what he is in himself, he is *for* us and *unto* us.

Owen.

World created by
the God-man.

Ver. 25. It appears, that Christ created the worlds in that same covenant character, the contemplation of which gave support to the Psalmist; for his having created the worlds is here apparently introduced, as enlarging and confirming the comfortable view of Messiah's unchangeable duration; and indeed it is most consoling to contemplate, that he, who was caused to hope, while hanging on his mother's breasts, created that vast sphere, of which our solar system forms but a very small part: not that he as God created the worlds, and as man lived a life of faith; but that he, set up as the Christ, created the worlds; and he, the Christ, lived a life of faith and dependence in the world.

I before observed, that the union of the

CHAP. I. 10-12.

two natures in the person of Messiah made him the proper object of decreed worship ; in like manner, his being the instrumental cause in creation, (which I suppose “ by whom God created the worlds” implies) must depend on the hypostatical union, and so in *this* passage, intended to prove *that* proposition, the Psalmist derives comfort from contemplating Messiah’s unchangeableness ; “ for,” says Bp. Davenant, “ it is an admitted axiom among Divines, that the act of creation cannot be conceded to a creature, not even as the instrumental cause, much less as the principal.”

1. Because in the process of creation there is an *infinite* distance between non-existence and entity.

2. Because every action of a creature is an accident, but accident has no admission, except in a subject already existing.

3. Because in creation the entire of a being is imparted, but a finite and natural cause can never form any thing out of nothing ; it can only be imparted by him, who is entirely one act.

Again, on the other hand, the contemplation of *absolute* Deity would be no comfort to frail mortals, nor do I think it would be congruous to say, that the Son considered as second person was merely *instrumental* in creation.

Ver. 26. Messiah’s eternity is contrasted with the mutability and perishableness of the

worlds. "They shall perish, but thou shalt stand." So that, if he is our refuge and strength, we need not fear, though the earth be moved, and though the mountains be carried into the heart of the sea. Zion shall not be moved. God is in the midst of her.

CHAP. I. 10-12.

The ease, with which a man would change a worn-out garment, is used to illustrate the 'omnipotent facility,' with which Messiah would change the form and fashion of the universe; the weary traveller who sat by Jacob's well, can alike clothe himself with frailty, or array himself with light, as with a garment.

Christ omnipotent.

Ver. 27. "But thou [art] HU," creature, life is but a vapour, the shadow cast by Deity; more nearly allied to annihilation, than to "Life;" so that it could with more propriety be said, that 'it is not,' than that 'it is'—but

Christ unchangeable.

"Tell them I AM Jehovah said
To Moses, while earth shook with dread:
And smitten to the heart,
At once above, beneath, around,
All nature without voice or sound
Replied,—O Lord? THOU ART."*

Attah Hu.

E. Smart.

* The Jews say that ANE and ATTAN, and HU, I and THOU, and HE, are names of God, denoting three persons, and at the Feast of Tabernacles, they all profess in their prayers, I and HE *save I pray*, and their prayer or anthem called *Hosanna Rabba*, or the Great Hosanna, publicly sung on the last day of the

CHAP. I 10-12.

“ And thy years fail not.” He, who is the same eternally, properly speaking, has no years, which are a measure of time ; then may not this refer to Christ’s assumption of creature into his person in time, but for eternity to come ?

Ver. 28. The Psalmist concludes with this assurance ; “ The children of thy servants shall inherit (*i. e.* the Land, as Matt. v. 5), and their seed shall be established in thy presence.” They shall be with him where he is, to behold his glory, and shall endure in his unchangeableness.

We must conclude with one or two brief considerations.

Observation.

1. All the properties of God, considered in Jesus, as head of the Church, are suited to give relief, consolation, and support to believers in all their distresses.

Owen.

Num. xiv. 17.

(1.) Power. “ He is mighty to save ;” and Moses pleads, “ I beseech thee, let the power of my Lord be great,” &c.

(2.) His Vengeance shall separate between us and our inventions ; he will subdue our iniquities.

Th. i. 2.

(3.) Eternity. He loved us with an everlasting love, and promised eternal life, before the world was.

Feast of Tabernacles, is as follows ; “ For thy sake, O our CREATOR, Hosanna : For thy sake, O our REDEEMER, Hosanna ; For thy sake, O our SEEKER, Hosanna.” As if, says Bishop Patrick (on Lev. xxiii. 40), they beseeched the blessed Trinity to save them, and send them help.—*Serle.*

(4.) Immutability : “ I change not ; therefore, ye sons of Jacob are not consumed.” CHAP. I. 10-12.
Mal. iii. 6.
So the immutability of his counsel is calculated to afford strong consolation. Heb. vi. 17, 18.

(5.) His faithfulness and justice are engaged to forgive sin, and to cleanse from all unrighteousness. 1 John 1. 9.

(6.) His fulness and sufficiency are the measure of our bliss. “ I am their inheritance ;” “ I am El Shaddai, walk before me.” Gen. xv. 1.
“ Be satisfied with his goodness.”

2. But all God’s attributes, considered *out* Obs. 2.
of Christ, are calculated to give terror and anguish to unbelievers.

(1.) His essential holiness is a consuming fire.

(2.) His Absolute Justice brings in all guilty before God ; “ cursed is he that continueth not,” &c.

(3.) His Immutability : *Eternal* wrath :
The worm that dieth not.

(4.) His Loveliness and Grace will be the sinner’s remorse and self-reproach. So that he will appear to laugh at their calamity, and mock when their fear cometh. Not, I conceive, that God will delight in the aggravated sufferings of the sinner, but those very attributes, by being despised, will so act upon the contemplation of the sinner.

3. Is this world passing away ? then let Obs. 2.
us use it, as not abusing ; *use* the world, but *live* on Christ.

CHAP. I. 10—12.

Analysis.

Analysis of the Proofs in these Verses.

The propositions to be established are concerning the Son appointed heir: and so the proofs refer to the time when he shall enter into his inheritance; thus,

"When he bringeth the first-begotten again into the world," "He saith,"	{ "Unto the Angels "Worship him all ye Gods," amplified	{ By whom and To whom	{ The command is given.	{ God their Creator. Spirits.		
					{ "But unto the Son,"	{ "Thy Throne, O God," &c. and "Thou Lord in the Beginning," &c.

APPENDIX C.

There are two or three other passages in Scripture, which attribute nearly similar titles to Messiah.

Rom. viii. 29.

"The first-begotten among many Brethren."

Col. i. 15.

"The first-begotten of all creation."

Col. i. 18.

"The first-begotten from the Dead."

Rev. i. 5.

"The first-begotten from the Dead."

There are other expressions in Scripture, which I conceive to have a somewhat similar meaning;

Rev. iii. 14.

"The Beginning of the Creation of God."

1 Cor. xv. 20.

"But now is Christ risen from the dead, [he is] become first-fruits of those, who have fallen asleep."

We may add to these, the typical ordinances of the first-born and first-fruits.

This Title does not appear synonymous with "Only-begotten."

John i. 14.

For, 1. The Glory of the only-begotten is the Glory of the Word, the Word who was God.

Rom. viii. 29.

2. Only-begotten appears to betoken, that none can have a similar Sonship; but Rom. viii. 29 speaks of a sonship which Christ has in common with many brethren; similar

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in kind, though he has the priority in order. Goodwin on CHAP. I. 6.
Col. i. 15, says, "It were infinitely incongruous (to speak Goodwin on Col.
i. 15. after the manner of men,) to say, that the creatures lay in the same womb, that the Son of God, as second person, lay in; therefore there must be some other womb, in which Christ, and the creatures, all lay, and in respect thereunto, he is the first-begotten."

Col. i. 18, and Rev. i. 5, appear in their very terms to tie us to the resurrection Sonship, of which we have already spoken, and the lxxxixth Psalm clearly speaks of a decreed Sonship, which moreover shall commence some time posterior to the promise, "*I will make or constitute him first-born.*" Col. i. 18, and
Rev. i. 5.

Ps. lxxxix.

2. Christ appears spoken of as the First-born, both *virtually* and *actually*; I should class the 15th verse of the first of Col. under the one head, and the 18th as belonging to the other.* With the former I should also allocate Rev. iii. 14, and with the latter Rev. i. 5. Col. i. 15 and 18.

Rev. iii. 14, and
i. 5.

The first-begotten of every creature, Goodwin says, "is spoken of him in respect of a dignity and a birthright, that this God-man hath at that instant he is admitted among the creatures (as by being ordained to human nature he was admitted,) That though he thereby became of their rank, yet he must be the chief, and have the birth-right."

In the passage, however, immediately before us, the Apostle is not speaking of Christ *virtually* set up from everlasting, but as being *actually* the first-born, and returning again to the earth as such; not as having priority in God's decree, but as the first-born from the dead; the title

Of the knowledge
of God the Father.
— p. 110.

Christ First-begotten from the Dead.

* "There are two [titles of] first-born mentioned in this chapter; the first-born of every creature (v. 15,) and the first-born from the dead: (v. 18,) the one respects being, the other respects well-being, and Christ is first in both these; first in being, in reference to all the creation; and first in well-being, in reference to the new creation; the first that came forth from under the power of sin alive; which is the first-born from the dead here meant; which the Apostle calls the first-born amongst many brethren, elsewhere; that is, the first in our nature in the state of divine favour."—*Lockyer, England faithfully watched with*

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CHAP. I. a.

Indeed, Ps. ii. as expounded in Acts xiii. may be considered the germinant annunciation of the resurrection Sonship.

Gen. xlix. 3.

What is implied in the First-born?

also is in connexion with the two former testimonies to the Sonship of Christ, which testimonies we have already referred to the resurrection-sonship. But what is contained in this mystical Sonship?

In Gen. xlix. 3, we have the privileges of the first-born recorded; "Reuben, thou [art] my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." The 'might and beginning of strength,' I understand subjectively and objectively; viz. the power put forth in begetting, and the power in the person begotten; and in consequence of this dignity, the double portion of the inheritance appears to have been conferred. "He shall acknowledge the son of the hated [for] the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, the right of the first-born is his."

Deut. xxi. 17.

The "excellency of dignity" is universally said by the Jews to be the priestly office; which we learn by Num. viii. 11—18, did belong to the first-born before the Levites were taken in lieu.

Num. viii. 11—18.

The "excellency of power," or "strength," they likewise say, was kingly rule; and we find the same word in that connexion in Ps. cx. 2. "The rod of thy *strength*," in the following clause, is explained, "Rule thou;" and by 2 Chron. xxi. 3, we learn, that the kingly power vested in the first-born.

Ps. cx. 2.

2 Chron. xxi. 3.

(2.) The First-born appears also to be spoken of as the most dearly beloved.

Mic. vi. 7; Zec. xii. 10.

Ex. xxii. 29.

(3.) We find in Ex. xxii. 29, the offering of the First-fruits connected with the offering of the first-born; in like manner, in Num. viii. 11, the Priests are called a wave-offering, they as first-fruits coming under that class of offering, although they were only taken instead of the first-born. So the 144,000 in Rev. xiv. are called first-fruits.

Num. viii. 11.

The only use I purpose making of this is, to connect what is said of Christ as the first-fruits, with his title of first-born.

(4.) The rights of the Goel, or nearest of kin, might perhaps also be classed under this head; but, as they did not *exclusively* belong to the first-born, I will not urge them.

Now the excellencies of the first-born appear to be of two classes, the one personal and natural, the other official, viz. Dignity and rule, or the Priestly and Kingly Offices. Now, in the order of nature, the official dignity

For we have the same thing said of the Egyptians' first-born. Ps. lxxviii. 51, and cv. 36.

must follow the personal. A person cannot bear an office, before he has a being. How then is the Christ, the God-man, personally the first-born from the dead?

CHAP. I. a.

That he is *born* from the dead, must be understood not *properly* but *metaphorically*. "As in generation there is a motion from not being into being, so, in Christ's resurrection, there was a substantial motion, a change from death to life." I would say, there was a motion to *real* being—to *immortality* and *incorruptibility*—as, in generation, like gets like, so, I suppose, God imparts to the whole Christ his active essential life.

Jeane's Mixture of Scholastical Divinity with Practical.—p. 139.

I conceive, that Christ may be the "*first-born* from the dead," as exercising the power or might of the first-born in violently opening the matrix of death.* Christ came in the condition of weakness,^a in order to be crucified, that he might be laid in the womb of death common to fallen nature, "that through death he might destroy him that had the power of death;"^b thus the tomb of nature is the Womb of Grace. God the Father putting forth the "exceeding greatness of the energy of his mighty power in begetting Christ from the dead,"^c and he, bursting the bands of death in the personal energy of the first-born is "declared to be the Son of God with power."^d "Now is Christ risen from the dead; he is become first-fruits of them that slept."^e "The first-fruits being holy, the lump is also holy;"^f thus is he risen for, or because of, our justification, the first-born among many brethren; with the excellency of dignity, our High Priest ascends on high, having, in the excellency of power, led captivity captive; in the united excellency of dignity and power he sits as a Priest upon his throne; in the excellency of his power "the excellency of his brethren shall return unto the children of Israel, and he shall stand and rule in the *strength* of the Lord, in the *majesty* of the name of the

We have the anguish peculiar to bringing forth the first-born hinted by Jeremiah.—Chap. iv. 31.
a 2 Cor. xlii. 4.

b Heb. ii. 14.

c Eph. i. 19, 20.
Acts ii. 24, "travail pangs of death."

d Rom. i. 4.

e 1 Cor. xv. 20.

f Rom. xi. 16.

Eph. iv. 8.

Zec. vi.

* The Jews understood the birth-right to refer to the resurrection, for the Jerusalem Paraphrast on Gen. xxv. 34, speaking of Esau despising his birth-right, added that "he also despised his portion in the world to come, and denied the resurrection of the dead."—*Ainsworth*, in Gen. xxv. 34. The Apostle tells us, that his despising his birth-right proceeded from profaneness.

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CHAP. I. 6.

Mic. v. 3, 4.

Ps. lxxxix.

Rev. i. 5.

Use.

Eph. i. 19, "...the working of the might of his power, which he wrought in Christ when he raised him from the dead; ii. 1, and you who were dead in trespasses and sins."

Lord his God ; and they shall abide ; for NOW shall he be great unto the ends of the earth."

I observed, that the title appeared to refer to Ps. lxxxix. This I conceive, by the connexion with the following clause, relates to his kingly authority ; and the title occurs in the same connexion, Rev. i. 5 ; thus Messiah's reign is kept in our mind ; and we are led on to contemplate the period, when the kingdom will be in open manifestation, and he, by right of being David's seed, and yet God's first-born, shall sit on the throne of David with universal dominion.

Let us, before proceeding, draw this practical inference ;

If the raising of Christ, after he had died unto sin, is spoken of as such a mighty act of God's power ; and if the exercise of power to usward, who believe, is according to the energy of that mighty power, exercised for us in Christ, then how helpless must man be in the work of raising himself from death in trespasses and sins ! Compare the description of the world's creation with that of our redemption ; in the one, " He spake and it was ; he commanded and it stood fast ;" but, in raising Christ from the dead, The Father put forth the exceeding greatness of the energy of the might of his power, and that same power is wrought in every one, who is raised from death in trespasses and sins.

APPENDIX D.

Rev. iii. 21.
Ps. cx. 1, &c.

On this I have spoken already a little, and I trust to do so more fully on ver. 13 of this chapter.

Christ's present reign limited,
1 Cor. xv. 25.

1. Christ is *now* sitting at the right hand of " the Majesty in the highest," Majesty being put for the kingly power of God, and sitting at God's right hand implies *that* power communicated unto the Son of God, clothed with man's nature, now exalted in heaven ; by which he reigns *co-ordinately* with God the Father.

2. This session, or *reign* (as it is styled 1 Cor. xv. 25,) is for a limited period, viz. until his enemies are made his footstool ; he then gives up the kingdom to the Father ; or we may state it syllogistically, as follows :

(1.) Christ sits at God's right hand, until his enemies are made his footstool.

CHAP. I. 8.
Syllogism respecting Messiah's kingdom.

(2.) When all his enemies are under his feet, he gives up the kingdom to the Father.

(3.) Therefore he sits at God's right hand, until he gives up the kingdom.

The major is proved from Ps. cx. and other Scriptures; the minor from 1 Cor. xv. 24; but, in fact, it is a truism: for the sitting at God's right hand is synonymous with reigning; it only defines what the reign is, viz. that of God.

Ps. cx.
1 Cor. xv. 24.

3. It is agreed on all hands, that Christ will return with his visible bodily presence from heaven to earth, at the time of the general Judgment.

Christ will return to earth.
Job xix. 25;
Acts i. 11.

4. At this (second) advent, Messiah comes to his own kingdom; this is proved from 2 Tim. iv. 1. The Apostle solemnly charges Timothy, as before the Judge of Quick and Dead, to preach the Word, &c.; and let it be observed, that the fact of Christ's kingdom is not here introduced as an assertion, but is alluded to as an acknowledged fact, which is to give weight to the charge.

2 Tim. iv. 1.

The use, that it is here made, of charging in the sight of Christ, also of necessity implies, that Messiah is now essentially omnipresent, in contradistinction to his future appearing; in the same way that his ruling now for God implies his present providential, universal presence; this assails the interpretation, which some would give, viz. that his coming only denoted the destruction of Jerusalem, or some such providential act of judgment.

Messiah essentially and providentially omnipresent.

Having premised thus much, I separate the remaining words of Timothy into this distinct proposition, "The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom."

2 Tim. iv. 1.
Proposition.

We have hence arrived at these facts; that the Lord Jesus gives up THE KINGDOM to God the Father, upon leaving his right hand; and that the same Lord Jesus enters upon HIS KINGDOM, when he appears to judge the quick and the dead.

It may also be perceived, that the supreme kingdom of God is the one, in which Christ reigns for a limited period; and that it is HIS OWN KINGDOM, in which he shall reign

Christ shall reign for ever and ever.

116 APPENDIX D. MESSIAH'S KINGDOM.

APPENDIX D. “for ever and ever.” Some confirmation of each of these propositions may be added.

5. That the kingdom, which Messiah resigns, is the supreme dominion of God, appears manifest; because of the reason assigned for his resignation, viz. “that God may be all in all;” and that is by the Son becoming “subject to the Father;” the kingdom, therefore, which Messiah resigns, is that, in which he is *not* subordinate, or subject to the Father. This, I apprehend, our Lord intimates, John xiv. 28, when he says, the disciples ought to rejoice at his going to the Father, **FOR** his Father was greater than He, thus evidently implying, that his going to the Father would elevate him to dignity co-equal with the Father. It is said in Col. iii. 11, (speaking of the *present* dispensation,) “Christ all things in all things;” but here (1 Cor. xv. 28,) it is said, (speaking of the *future* dispensation,) “that *God* may be all things in all things;” Deity preserves the forms of all things, as well as the matter of all things, from annihilation; it requires the unceasing energy of conservation to preserve creature from resolving into the material of its own innate nothingness, to which, as its source, it is essentially allied: but now, by reason of sin, it is not Deity *absolute*, but God in Christ, by whom all things are preserved, not on creation, but on mediation basis. Every particle of matter, every blade of grass, is wholly pervaded by entire Christ; but when he shall give up the kingdom, all things will be either in their original sinlessness, or else in a higher perfection; not pervaded by *mediating Deity*, but by *Deity absolute*.

I conceive the Son's co-ordination, during this dispensation alone, is implied by the order of the Apostle's proofs of the dignity of Christ in this chapter of Hebrews; the quotation from Ps. cx. being the climax to which he rises. He proved, that Messiah was “Son of God” in such a manner as exalted him above the Angelic Host. Yet it might be said, the title of Son does not denote Messiah's divine nature; the Apostle, therefore, proved secondly, that, at the very time the Father addresses him as *Elohim*, he also commands the angels to pay him divine honours, but yet the command from the Father would still imply Christ's inferior ordination. He

1 Cor. xv. 28.

John xiv. 28.

Christ subordinate until his ascension.

Col. iii. 11.
See also Eph. iv. 10.

1 Cor. xv. 28.

The creature preserved from annihilation by God in Christ.

Christ co-ordinate during this dispensation.

Climax.

therefore proved, that Messiah made the worlds; yes, APPENDIX D.
but still the Father worked by the Son, "by whom he made the worlds." But the climax is, that Messiah, the God-man, Christ Jesus, is advanced to a dignity, in which, except the Father alone, all are in absolute subjection to him; and Messiah himself not even subject to, but co-ordinate with the Father.*

6. The eternal kingdom of Messiah is the throne of his Father David, on which he reigns, subject to the Father. Messiah's kingdom.

(1.) This is the kingdom, to which Messiah comes, when he comes to judgment, but he comes to judgment as Son of Man.†

(2.) Messiah will come to a throne, to which he will advance some of his associates. "All, who overcome, are to partake of the Glory of the Son, but not the Glory of the Father. The Father's Throne is the power of the Divine Majesty: hereon none may sit but God, and the God-man, Jesus Christ. To be installed in God's throne, to sit at God's right hand, is to have a God-like royalty—a royalty altogether incommunicable; whereof no crea- Rev. iii. 21.

* The Jews appear to have known this point of Theology in Luke xxii. 67. They ask, "Art thou the Christ? tell us:" and he said unto them, "If I tell you, ye will not believe: and if I also ask, [you] ye will not answer me, nor let [me] go. Hereafter shall the Son of Man sit on the right hand of the Power of God?" If to put this interrogatively be admissible, it seems to elucidate the passage. Then said they all, "Art thou, *then, the Son of God?*" They knew that he styled himself Son of Man; they also knew that his sitting on the right hand of the Power of God would be tantamount to his being 'Son of God.'

And he said unto them, "I am that ye say;" and they said, "What need we any further witness:" this was blasphemy enough in their account, Mark xiv. 64.

† I have quoted, in a subsequent part of this work, some sentiments put forth by the Nicene Council: the Church of England has adopted the Creed which says, "He shall come again with Glory, to judge both the quick and the dead, whose kingdom shall have no end."

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J. Mede.

ture is capable, to receive our devotions in heaven is a flower of this incommunicable royalty."

Luke i. 32.

3. Scripture directly affirms, that it is the Throne of David his Father, on which Messiah is to reign for ever and ever. If Luke i. 32, 33, do not denote eternity, it would be difficult to conceive how it could be expressed; for it is stated, both positively and negatively: first, positively; "He shall reign (upon the Throne of his Father David) over the House of Jacob for ever."

See also
1 Chron. xvii. 11,
12.

Secondly, negatively; "And of his kingdom there shall be no end." We may now, therefore, conclude, I apprehend, that the words "Thy Throne, O God, is for ever and ever," apply to the kingdom which Messiah shall inherit at his second advent.

Targum on
Ps. xlv. a.
note, p. 86.

I mentioned in the body of the work the Targum on v. 6, which intimates, that the "sceptre of straightness" inferred the judgment: in addition, therefore, to the propositions I have laid down concerning Messiah's kingdom, in connection with the day of judgment; I shall subjoin the following:

Dan. xii. 2.
John v. 28, 29.

At Christ's coming, the resurrection of just and unjust shall take place; by which I do not mean to deny a priority of *order* in the resurrection of the righteous, but only assert, that there will be no dispensation intervening between the resurrection of the one class, and that of the other.

Prop. I.

1. The clear establishment of the point which I intend to handle may very much depend upon our fixing to what period Rev. xx. 11, &c. refers, which I shall endeavour to do as follows:

Rev. xx. 11, &c.

Rev. xxi. 1. fulfilment of Isa. lxxv. 17, and lxxvi. 23, to which 2 Pet. iii. 13. refers.

1. Rev. xxi. 1, I conceive to be the fulfilment of the promise given in Isa. lxxv. 17, and lxxvi. 22, to which also 2 Pet. iii. 13, refers.

(1.) But the context in Isaiah appears to me strongly to mark the *restitution*, and not the *dissolution*, of all things, *e. g.* the restoration of Jerusalem, Isa. lxxv. 19, and the Jewish nation, lxxvi. 8—10.

(2.) The context in Pet. speaks of the coming of the Lord and of the day of the Lord, chap. iii. 4 and 10. I therefore infer that Rev. xxi. 1, relates, also to the coming of the Lord, and of the day of the Lord.

2. But then chap. xx. 11 is prior to xxi. 1, for

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(1.) In the latter, the heaven and earth have passed away, whereas, in the former passage, the actual fleeing away is mentioned.

(2.) At the judgment, xx. 13, the sea gives up the dead; but in xxi. 1, there is no more sea.

(3.) In the same way it may be shewn, that xxi. 5, is also posterior to xx. 11; for the throne of xx. 11 is the antecedent, to which xxi. 5, refers. "He that sat upon the (aforementioned) throne."

The throne appears the same as that of chap. vi. 16.

(4.) Chap. xx. 12 is parallel with xi. 18, which is when the kingdoms of this world become the kingdoms of Christ, and when the Lord's servants shall be rewarded, which is parallel with xx. 4—6. (The inference from this passage, and that from Dan. xii. 2, John v. 28, 29, are mutually confirmatory.)

Rev. xi. 18, parallel with Rev. xx. 4, 6, and 12; also with Dan. xii. 2; John v. 28, 29.

I conclude, therefore, that the establishment of the great White Throne shall be immediately at the commencement of the personal reign of Messiah; for he that shall sit upon the Apocalyptic Throne is Christ, the Alpha and Omega.

Rev. xx. 11; xxi. 6, 6; xxii. 16, and 26.

This may be confirmed by considering the Type, to which it appears to allude, viz. Solomon's Ivory Throne, called "the Throne of God." We have already seen, that there is express warrant from Scripture for Solomon's being a Type of Christ in the particular respect of sitting on the Throne of David; so he is, moreover, of the true Jedediah, the Beloved of the Lord,^a who shall build the Temple of the Lord.^b

Solomon's Ivory Throne a type of the white throne. 1 Kings x. 18. 2 Chron. ix. 8.

Some other resemblances appear to me to have the warrant of Scripture, for being declared typical of Messiah's reign of blessedness: "The Prince of Peace;" "His rest Glorious;" his reign commencing with his (or rather) David's enemies being "under his feet," the very expression being used which marks the commencement of Adonai's peculiar reign.^c

Comp. Heb. i. 5. with 2 Sam. vii. 13. a 2 Sam. xii. 24, 25, with Eph. i. 6. and Matt. xvii. 3. b Com. 2 Sam. vii. 13, with Zech. vi. 12.

1 Kings iv. 25, with Isa. ix. 6. 1 Kings v. 3, 4, with Isa. xl. 10.

Apparently one of the first acts of Solomon's reign, which marked, that "the wisdom of God was in him for judgment," prefigured what will be the work of him, who is "The wisdom of God," and "in whom are hid all the treasures of wisdom and knowledge," and who shall

The two persons, i. e. David and Solomon, being conjoined, in order to complete the Type in a manner similar to the two sparrows in the typical sacrifice for leprosy c Ps. cx. 1. 1 Kings iii. 28.

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Isa. xl. 2.
The one Harlot
yearned over her
first-born, 1 Kings
iii. 26, which de-
cided Solomon's
judgment; and
see Zech. xii. 10.

**Rev. xii. 18, and
xx. 12.**

"not judge after the sight of his eyes," but according to innate love. Be that, however, as it may, it appears clear, that, as the Throne is set up at the commencement of the Millenium, so also the judging of "the dead, small and great," shall be during the "day of judgment," and not after its conclusion, I think, that not only this text requires it, but also, that the same truth is conveyed by other Scriptures.

3. It appears parallel with (1) Dan. vii. 9, 10.

(1) Dan. vii. 9, 10.

The Thrones set
The Ancient of days did sit
Judgment set, and books opened.
Body of the beast given to burning.

Rev. xx.

Ver 1. Thrones, and they sat on them.
Ver. 11. He that sat, from whose face, &c.
Books opened and dead judged.
xix. 20. Beast cast alive into the lake of fire.

Dan. xii. 2.

Matt. xxvi. 64.

**Numb. xxiv. 17.
Jude, v. 14, 15.**

(2.) Dan. xii. 2, appears to imply, that some will rise to condemnation at the time of the Jews' deliverance, which is, perhaps, confirmed by Matt. xxvi. 64, "Hereafter shall ye see the Son of Man *coming*," &c. though that may refer to the nation, and not to individuals; Baalam appears to have had the same anticipation, Jude, also, v. 14, 15, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all," &c. who have spoken against Christ; and this is prophecied of those, who were crept in (v. 4,) in the days of Jude, denying Christ, and turning the Grace of God into lasciviousness. I should think, therefore, it cannot be confined to the quick wicked, but it must embrace those, who shall be raised from death to be judged at the coming of the Lord.

2 Tim. iv. 1.

4. I have already spoken upon 2 Timothy iv. 1, which appears to point out, that the judgment shall commence at the appearing, and continue during part of the kingdom of Messiah. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

(1.) This appearing must be the coming of the Lord Jesus with his bodily visible presence from heaven to earth, because

[1.] He is always *essentially omnipresent*. Timothy is charged upon that supposition.

Heb. i.

[2.] He, now as upholding all things, is *providentially omnipresent*.

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[3.] He is now *graciously* and *spiritually* present with his Church. APPENDIX D:
Matt. xxviii. 20.

[4.] His human nature cannot come *spiritually*, but only *bodily*.

(2.) The judging I should distribute as follows: 'He shall judge the quick at his appearing,' and the 'dead during his kingdom;' for the quick Saints shall be changed at his appearing, and the quick wicked "shall be destroyed by the brightness of his coming," or the manifestation of his presence; then there only remain the dead to be judged during the kingdom of Christ.

Which agrees
with Rev. xi. 18.

(3.) There appears to be an order in the resurrection; what Paul says universally respecting the resurrection, "That every one shall arise in his own (band or) order." Tagma, 1 Cor. xv.
Cleros, Dan. xii. We are told particularly concerning Daniel, that he shall arise and stand in his lot, or band, or course; alluding to the courses of the Priests, as Mede supposes, J. Mede. and which he, therefore, conceives to imply a peculiar privilege; "He shall stand up at the end of the days," viz. those, which had been just mentioned.

The wrath of God is revealed against all unrighteousness of men, not the abuse of revelation only, nor, perhaps, principally, but natural religion; for as many as have sinned without law, shall also perish without law; the order of precedence is, in either case, of reward or punishment, first to the Jew, or them that have the law. Rom. i. 18-20.
Rom. ii. 12.

The whole order of the resurrection and judgment appears to be,

1. The resurrection of Sleeping Saints. "We shall not prevent," &c. 1 Thess. iv. 15, 17.
2. Mutation of Quick Saints. "In a moment," &c.
3. Judgment of Quick Wicked. 2 Thess. ii. 8.
4. Judgment of Dead Apostates. } Rev. xx. 12; Rom. ii.
5. Judgment of Dead Heathen. } 10; Joel iii. 12.
6. The rest of the Dead at the conclusion of the Thousand years. Rev. xx. 5.

It appears also, that the thoughts and actions of the saints, (I do not say their Persons,) will be tried before the Lord in the day of judgment. Ecc. xii. 14;
2 Cor. v. 10.

II. If we consider, I think we must admit, that Prop. II.
THE JUDGMENT WILL MOST PROBABLY OCCUPY A
CONSIDERABLE TIME.

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1. From analogy, (1.) In creation; God took time to create the world.

(2.) More time has been taken to create anew in Christ Jesus.

2. Jesus will judge as man.

As God, Christ is Judge with the Father and the Spirit, as by original authority, (as I think Dr. Manton expresses it,) but, as Man, Christ is Judge by deputation.

Acts xvii. 31.

To be Judge will require wisdom, power, and authority.

Christ's wisdom
two-fold.

Christ's Wisdom is twofold, Divine and Human: as God, "His understanding is infinite;" so by one act of his understanding, he knows all things that are, have been, shall be, or may be; all that shall be, by his own decree, all that may be, by his own omnipotency. But his Human wisdom cannot be equal to this, for a finite nature is not capable of an infinite understanding: I grant, of course, that his human wisdom, as such, does far exceed the knowledge of all men and angels; and when he shall come to exercise this judgment, certainly he will bring an incomparable knowledge, far exceeding all other creature knowledge; nay more, I would allow, that his infinite knowledge as God shall also shine forth; for he will bring to light the secret things of darkness, and the hidden counsels of the heart; and to search the heart, and try the reins, appears attributable only to Jehovah. Be it then, that Christ shall sit as God-man, for all the operations of Christ's mediatorial actions are done by the God-man, neither nature ceasing in him; yet the Judgment shall be acted visibly by him in human nature, seated upon a visible Throne, that he may be seen of all, and heard of all; thus is Christ so often, with respect to the Judgment, styled Son of Man, and therefore, though the divine power shall be mightily seen, yet he will act it in the Human nature.

1 Cor. iv. 5.
Jer. xvii. 9, 10.

Manton.

Matt. xvi. 27;
Acts xvii. 31;
Matt. xxvi. 64;
John v. 27.

Ro. ii. 5, 10.

3. It is for the revelation to the creatures of the righteous Judgment of God. "God shall judge the righteous and the wicked; for [there is] a time there" (*i. e.* the place of Judgment,) "for every purpose, and for every work: I said in my heart concerning the estate of the sons of men, that God might manifest them," (or they might clear God and

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see) "that they themselves are beasts." If we put all these considerations together, we shall probably be led to conclude, that the day of Judgment is not a short period; but whether considered in its duration, or its importance, it should rather be called one of the great dispensations, and I think a thousand years is a period short enough to assign to "the day of the Lord."

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Ecc. iii. 17, 18.
See also 2 Cor.
v. 10; Matt. xii.
36; 1 Cor. iv. 5.

2 Pet. iii.

III. THE JUDGMENT OF THE DEAD, OR WICKED, AND THE REWARD OF THE SAINTS, apparently SHALL COMMENCE SIMULTANEOUSLY UPON THE BLOWING OF THE SEVENTH TRUMPET.

Prop. iii.

Rev. xi. 18.

It will, I know, be objected by Millenarians, that the Judgment of the wicked, or dead, is spoken of as taking place at the end of the thousand years, Rev. xx. 7—12; but, I think, it is not difficult to reconcile this passage with the other Scriptures, which appear to me to contain the opposite truth; though, in order to do so, it will be necessary to glance at the style and structure of the Apocalypse.

Rev. xx. 7—12.
Objection.

In the introduction, Ch. i. 2, we are told, that John testified concerning three distinct things.

Rev. i. 2.

1. Of the Word of God.
2. Of the Testimony of Jesus Christ.
3. Of the Things that he saw.

Now the Apostle, as a faithful witness, testified, I apprehend, *literally* to what he saw, or heard, or might have been otherwise presented unto him; but we, I think, must apply different laws of interpretation to these three heads; the second, as distinct from the other two, appears to me the most difficult to understand; but, I think, we get a clue in Rev. xix. 10, "I am thy fellow-servant, and of thy brethren, having the testimony concerning Jesus; Worship God; for the Spirit of Prophecy is the testimony concerning Jesus." By ch. xxii. 9, we farther learn, that the brethren of John are "the Prophets;" I conceive the different clauses have these mutual relations: "I am thy fellow-servant, therefore worship not me but God; I am of thy brethren the Prophets, having the testimony concerning Jesus, "for the testimony concerning Jesus is the Spirit of Prophecy." It must have been obvious to every student of the Apocalypse, how much of that book appears to be composed of the other prophetical Scriptures; those

Rev. xix. 10.

Rev. xxii. 9.

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portions I would class under this head; and however they might have originally been applicable to the Literal Babylon, or Tyre, &c. they are now pointed out by the Holy Spirit, as, in their full and proper sense, to be testimonies concerning Jesus and the establishing his kingdom, and should, therefore, probably be subject to the laws of *figurative* interpretation. The Third head, or the things that the Apostle saw, I conceive to have been the *symbols*; and they should not be subject to *figurative*, but to *symbolical*, interpretation; The First Head, I suppose, embraces those portions which I should call narrative; and they should be received literally.

Having given this preface as concisely as I was able, I shall now examine this objection. 'If the standing of the Dead, small and great, before God, Rev. xx. 12, commence at the commencement of the Millenium, what is meant by the expression, 'The rest of the dead lived not again, until the thousand years are finished'?

Rev. xx. 5.

It must be noticed, that part of Rev. xx. is the relation of a vision; or what passed before the eyes of the Apostle, as it is related, "*And I saw*," ver. 1, 4, 11, &c., this would come under the law of symbolical interpretation. Part of the chapter is also narrative, of what shall take place, as ver. 7, "And when the thousand years are expired, Satan shall be loosed," &c. this must be interpreted literally.

But before we proceed to the interpretation, another consideration, which naturally proposes itself, should be investigated; viz. whether the vision in this chapter is one connected and continuous vision, with the narrative of what shall happen at the expiration of a thousand years, introduced parenthetically, or whether there are two visions, the latter vision being appended, as it were, to a narrative, which disjoins the one vision from the preceding. I adopt the former; conceiving it more natural and simple in itself, more in accordance with parallel passages, and with the adjoining context; for it is clear, chap. xxi. 5, is after xx. 11. I read it therefore thus; "And I saw thrones, and they sat on them, and judgment was given unto them, and I saw the souls of them, that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither

As Dan. vii. 9, 10.

Rev. xxi. 5, after
xx. 11.

his image, neither had received his mark upon their forehead, or in their hands." The following words, to the end of ver. 10, I put into a parenthesis, and continue the vision from ver. 11, "And I saw a great white throne," &c.

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It may next be observed, that ver. 12 is part of the vision; I, therefore, suppose it to come under the law of symbolical interpretation; and that the dead are those, who are spiritually dead in trespasses and sins; but, on the contrary, as ver. 5, is part of the narrative, it must come under the law of literal interpretation; and I, therefore, suppose, "the rest of the dead," denotes those, who are not spiritually dead, but whose bodies will not be re-united to their souls, until the accomplishment of the thousand years. I shall attempt to establish each point separately, and more fully.

In order to prove the last, viz. "The rest of the dead lived not again," &c. I will quote from Mede some judicious and forcible observations; "It would be a most harsh and violent interpretation, to say that (dead,) and consequently (living again from the dead,) should not *utro-bique* be taken in the same meaning; for such a speech, in ordinary construction, implies, that some of the dead lived again in the beginning of the thousand years; in that sense, *the rest* should live again at the end of the thousand years; and *e contra*, in what manner the *rest of the dead* should live again at the end of the thousand years, in that manner those, who were beheaded for Jesus, lived again in the beginning of the thousand years, which living again of those some, is called the first resurrection."

"The rest of the Dead."

2. I must secondly inquire, what this resurrection is? Now, this resurrection is not to be until the time of Satan's binding, and the commencement of the thousand years; then, if so, it cannot be applied to a *spiritual* resurrection of the saints, for that must have already taken place; moreover, the resurrection is of the souls, who *have* suffered for the cause of Christ and the Gospel, and if so, then they were spiritually risen with Christ, before they suffered for him; and, therefore, they cannot be said to rise to such a life again, at the beginning of the thousand years, because they never lost that life, when their bodies died.

Perry's Glory of Christ's visible Kingdom.

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(2.) The living again, appears answerable to having been previously martyred for the witness of Jesus; then, if their martyrdom was not metaphorical only, but rather physical, so also is the living again.

Mede and Daubuz
shew that this was
the faith of the
Jews and early
Fathers.

(3.) As this first resurrection is a rising and living with Christ, so, I think, we must allow, that the rising at the conclusion of the thousand years, is rising to live in like manner with Christ, the resurrection of the wicked is not resurrection to life, but to the second death. But if, as some say, that the first resurrection is the same spirit of the Martyrs again living in the Church, what, may I ask, is the meaning of the rest of the dead living again? Moreover, have there never been any in the Church, since the days of actual martyrdom, who have had the spirit of martyrdom? for it does not say, that these shall be martyred, but, on the contrary, that they shall reign.

That, which has commonly been urged as a difficulty, I think confirms the view I have ventured to propose; viz. that it does not simply say, "I saw the souls, that were beheaded, but the souls *of those*, that were beheaded;" for had it said, I *saw the* souls, that were beheaded, the expression being metaphorical, could not have been interpreted of itself, but immediately upon coming to narrative, the Evangelist plainly says, "the rest of the dead," &c.

I will now try to point out, that "the dead, small and great," are those, who are spiritually dead; for, unless I can shew some necessity for it in the text, I doubt not, I shall be charged with harshness and arbitrariness, in interpreting "*dead*" in the one case figuratively, and in the other literally; but, I think the very expression itself, is sufficient warrant, "The dead stood:" they stood *as* 'the Dead,' not the dead were raised to life and stood; it appears also implied, that the names of none were found in the book of life, in that they were judged, (not rewarded, but judged,) every man according to his works; but comparing it with chap. xi. 18, we, I think, are put beyond a doubt; for there the dead being judged, is put in direct opposition to the servants being rewarded; "The nations were wrathful, and thy wrath is come; *and the time of the dead to be judged, and to give the reward to thy servants*, to the Prophets," &c.

Rev. xi. 18.

(2.) The second death must have relation to a *first death*,

not to the first *resurrection*, it is not second in time to the first resurrection, but appears contemporaneous with it, as may be gathered by comparing chap. xix. 20 with chap. xx. 10, and 14, and chap. xxi. 8. The Beast and "false Prophet are cast into the lake of fire burning with brimstone:" into this, where the Beast and false Prophet *are*, the Devil is cast at the end of the thousand years; and this like of fire is the second death; "The lake of fire, which is the second death." Now, the destroying of the beast is at the coming of the Lord, and so is the first resurrection; therefore, the second death, and first resurrection, are, in that instance, contemporaneous; for it is second in order only to a first death; but it also describes a *state*, which cannot be in order of time with respect to the first *resurrection*, for first and second, being relatives, must be similar; it is, therefore, the just and irreversible doom of those, who are dead in trespasses and sins; the unbelieving, abominable, murderers, &c. are cast into the lake of fire, which is the second death. I, therefore, conclude, that "the dead, small and great," are those, and only those, who are dead in trespasses and sins.

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Rev. xxi. 8.

Rev. xx. 12.

I do not apprehend, that there is any confusion in the different interpretations of the word "dead," for the dead, in one instance, are described as being *seen*, where the term, therefore, must be understood symbolically; whereas the dead, in the other instance, being introduced in a way of narrative, the expression must there be understood literally.

In concluding this head, I will mention a difficulty, which presents itself in the commonly received interpretation. If the dead, small and great, include good and bad, it must include those, who are sitting on thrones, viz. "those, that were beheaded for the Word of God, and for the witness of Jesus, even whosoever worshipped not the beast, nor his image," &c.; in short, the armies of heaven: but they cannot sit on the thrones, and stand before the throne at the same time; are they then to come from their thrones, where they have reigned with Christ, to be afterwards tried by him?

Rev. xx. 4.

Rev. xix. 14.

But if the Armies of heaven include all, that come with Christ, and if he come with all his saints, those only remain, whose souls were not in bliss, or those, which are spiritually dead; which was what I wanted to prove.

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I shall point out what will be considered a difficulty in my interpretation; but which I conceive simply resolves into our ignorance; viz. who are "the rest of the Dead?" I will only say, If my opinion be correct, I do not think it can be any, who have heard the Gospel—that comes either with the savour of life unto life, or the savour of the second death. I have my own views, but not being able to offer them as a point of faith, I had better abstain from saying any thing more about it.

Prop. IV.

IV. Wherever Christ commences his reign, there for ever he will continue it, and that will be on this earth.

1. Negatively.

(1.) This earth will last for ever. 1 Chron. xvi. 30; Ps. lxxviii. 69; xciii. 1; civ. 5; Isa. xlv. 17, 18. The destruction, 2 Pet. iii. 7, being only superficial, as the flood was, ver. 6, and see ver. 13.

(2.) There is no mention in Scripture of Christ's leaving this earth.

2. Positively.

(1.) From Ps. lxxxix. 29; Mic. iv. 7.

(2.) Messiah will reign, in the midst of Zion his church, in the habitable earth to come; or on this earth renewed: comp. Rev. iii. 21 with v. 10; Heb. ii. 5; Rev. xxi. 1, 2, and ver. 22. Ezek. ult. Zec. ix. 10.

(3.) For ever and ever. The possession of Canaan will be for ever, even a thousand generations, Ps. cv. 8—11. His throne shall be for ever and ever, Ps. xlv. and Heb. i. As the days of Heaven, Ps. lxxxix. 29, or "as the Sun," 36, 37. It shall be everlasting, and shall not pass away, and shall not be destroyed, Dan. vii. 14, (two negatives,) it shall be for ever, and there shall be no end, Luke i. 33, and Isa. ix. 7; see also 1 Chron. xvii. 12; Mic. iv. 7; I subjoin Scarlett the universalist's translation of Rev. xi. 15, "The kingdoms of the world become the [kingdoms] of our Lord, even the Messiah himself, and he shall reign to the Ages of Ages."* Heb. i. 8, "Thy Throne, O God, [is] to the Age of the Age."

* Mr. Sirr, from Griesbach, reads it thus; "The worldly kingdom of our Lord, and of his Christ, is come, and he shall reign for the Ages of the Ages."

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Luke i. 33, "The Lord will give him the throne of David his Father, and he will reign over the House of Jacob to the ages, and of his kingdom there will be no end."—*Ditto*. This last is not only positively, but negatively, stated, and I should think the second clause explanatory of the first, and it is clearly exclusive of all limits. It moreover, I conceive, explains the promises of perpetuity, or "unto time concealed and for a long while," given to David, and others, in the Hebrew Scriptures. APPENDIX D.

The dominion of the second Adam will extend to whatever the dominion of the first Adam embraced, or to wherever the curse extended; Ps. viii. Rev. xxii. 3, "No more curse." (Perhaps also Acts iii. 21.) I will conclude by subjoining Beverley's definition of 'The Kingdom.' "This kingdom may be described to be a supreme economy, or government, and dispensation of God towards the family of heaven and earth, in the fulness of times, wherein Jesus Christ, as the great Son of man, who was first visibly humbled to the death of the cross, shall, in the very same nature, be so exalted far above principalities and powers, and every name, that is named in heaven and the earth, to the glory of God the Father; and as the divinity of the eternal Word united to itself the human nature, retired its glory, that the human nature might be in a humiliation, whereof the divine was infinitely incapable, and yet, in regard of personal union, was said to empty itself, and to make itself of no reputation; even so shall the Divine Person so economise and model the lustre of its glory, that the humanity shall have a glory as singular to itself, as the humiliation was; and the divinity of the person of Christ be glorified and exalted in this glory; even as it was humbled, and became of no reputation, in the humiliation of the human nature." See the exposition in a subsequent part of this work.

APPENDIX E.

I know, that most say, the works of God, or rather his mighty acts in delivering his people out of Egypt, or elsewhere, are his memorials; but I think it quite evident,

APPENDIX E. that not acts, but a person or *name*, is styled the memorial of Jehovah; for example, Hos. xii. 5, Jehovah, God of Hosts, Jehovah [is] his Memorial. Ps. cxxxv. 13, "Jehovah, thy Name for ever; Jehovah, thy Memorial to generation and generation;" and it is generally supposed, that "The name of the Lord," denoting the essence of God, is attributed to the second person, Ex. xxiii. 21. As the plural also, (translated 'The Heavens,' Dan. iv. 26, Ps. lxxiii. 9,) refers to the Godhead.

Ex. xxiii. 21.

Dan. iv. 26.

Ps. lxxiii. 9.

Origen defines a name, "A compendious view of some peculiar Quality, distinguishing what is so described, from all other." *Winepresse* expresses it somewhat similarly; "Names are external signs of the distinction of beings; and this distinction consists in their properties." Is not Jesus the external Sign, and compendious view, of the Deity?

Origen in Parker,
Ex. iii.
Winepresse.

The name of Jehovah is apparently also the Memorial of Jehovah; take the first passage, where it occurs, Ex. iii. 15, "This [is] my name for ever; and this my Memorial unto generation and generation:" so also Ps. cxxxv. just quoted.

Ps. cxxxv.

It appears also to me equally evident, from the nature of the Psalm—from the texts of Scripture, where the title Memorial occurs—and from the testimony, of the Jews themselves, that the 'Memorial of Jehovah is Messiah.'

1. From the nature of the Psalm.

The Psalmist comforts himself by contrasting the eternity and unchangeableness of God, with the frailty and misery of man; but God, absolutely considered, is no comfort to the sinner: his immutable justice, his undeviating holiness, afford but the fear of eternal wrath to all, who contemplate God out of Christ the Mediator.

Ex. iii. 15.

Moreover, in Exod. iii. where this title is first introduced, (and to which passage the Psalmist in his meditations probably referred,) The Lord introduces himself in a covenant relation; "The Lord God of your Fathers; the God of Abraham, &c. this my Name . . . this my Memorial."

Hos. xii. 5.

Gen. xxxii. 24.

Kimchi on Hos.
xii. 4.

2. In Hos. xii. 5, evidently Jehovah the Memorial of the Lord God of Hosts, appears to be the Angel; ver. 4, The Man, Gen. xxxii. 24: and, says Ainsworth, "the Rabbins acknowledged this Angel to be Christ." "Our Doctors of blessed memory (saith Kimchi on Hos.

xii. 4) have said this Angel was Michael;" and of him he saith, Gen. xlviii. 16, "The Angel, that redeemed me from all evil." "Michael is Christ the Archangel." In like manner, in Ex. iii. 2, the Angel of Jehovah, or the Angel Jehovah, (styled ver. 4, Jehovah and God,) calls himself, in ver. 6, the God of Abraham, &c. and, in ver. 15, he says, that this is his "Memorial unto all generations." And most agree, that our Lord refers to this passage, when he takes to himself the Title of "I AM;" here Ainsworth quotes also from R. Menachem, "This Angel, in the opinion of some of our Rabbins, was Michael; and, therefore, he saith, the Angel of *the Lord*, and saith not, the Angel of God, signifying, the condition of mercies."

APPENDIX E.

Gen. xlviii. 16.

Ex. iii. 2.

John viii. 56.
Ainsworth.

Ver. 13. "But to which of the Angels has he "ever said, 'Sit on my right hand, until I shall "have made thine enemies thy footstool?" Are not "all [of them] ministering spirits, sent forth for "service, on account of those, who are to inherit "salvation?"

a Or, "shall have placed thine enemies [as the] footstool of thy feet."

The citation from Ps. cx. must be viewed as one of the most important in the Scripture, whether we consider the number of times it is quoted, or its especial reference to the dispensation, under which we live; or lastly, whether we look at the important relation it bears to the various contexts, in which it occurs, I trust the Lord will much bless the consideration of it.

Ps. cx.

It is quoted by our Lord, by Peter, referred to by Peter, by Paul, and a considerable part of the Argument of the Epistle to the Hebrews is grounded upon it.

Matt. xxii. 44.
Acts ii. 34; 1 Pet. iii. 22; Rom. viii. 34; 1 Cor. xv. 25; and Eph. i. 20.

The expression denotes Christ's dignity,

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CHAP. I. 13.
Christ's present
exaltation.
Heb. i. 3.
Acts ii. 34; 1 Cor.
xv. 25.

during this whole dispensation, from the time of his purgation of our sins, and ascension into the Heavens, until the general resurrection.

A climax.

We have already observed, that, in the passage immediately before us, this quotation is the climax; implying more dignity than the title of 'Son,' or than that of 'Elohim,' or than the ascription to Messiah of divine worship, or his display of creative powers, convey. But we must first see, whether the citation would be apposite; for it appears from Owen, that the Jews, since their controversy with Christians, have denied this Psalm's relation to the Christ; yet by our Lord's silencing the Scribes and Pharisees out of this Psalm, clearly the whole Jewish Church in his day acknowledged it to apply to Messiah; the Apostle challenges in a manner, which equally evinces, that it could not be applicable at any time, to any of the angelic host. Owen has moreover collected several of their own authorities;* and that

Matt. xxii. 42, 44.

Ps. cx. refers to Christ.

* "Thus the author of the book, *Abcoth Rucal*, in his signs of the coming of the Messiah: 'Armillus shall stir up the world,' saith he, 'to war against the Messiah, whom the Holy God shall not compel to war, but shall only say unto him, Sit thou at my right hand; referring unto this place.' So *Saadis Gaon*, on Daniel vii. 13, 'This is Messiah, our Righteousness, as it is written, The Lord said unto my Lord, sit thou on my right hand.' They affirm the same in *Midrash Tehillim*, on Ps. xviii. 35. Rabbi Joden saith, 'In the world to come, the Holy blessed God shall cause Messiah the king to sit on his right hand, as it is written, The Lord said unto my Lord, sit thou on my right hand.' And to the same purpose are the

the Hebrew Christians knew this Psalm to apply to Messiah's ascension, is plain, from Peter having so urged and expounded it, on the day of Pentecost. Having seen, that the testimony is unexceptionable, we must consider :

1. The manner of introducing the citation,
" To which said he," &c.
2. The Person speaking, " Jehovah ;"
3. The Person addressed, " My Lord ;"
4. The nature and manner of speech,
" Said ;"
5. The Thing spoken about, " Sit thou at my right hand ;"
6. The end sought, " Make thine enemies thy footstool ;"
7. The Duration of Session, " Until ;"
8. The Author of Subjection, " I."

1. The interrogative manner of introducing Head I.
the citation implies, not only a vehement negation of Angels ever having been advanced to the dignity in question, but, so far to the contrary, it must be universally conceded, that they are ministering Spirits to the Elect.

words of R. Moses, Haddarson in Bereshith Rabba on Gen. xviii. 1. . . . ' In the world to come, the Holy blessed God shall cause Messias the king to sit on his right hand, as it is written, The Lord said unto my Lord, sit thou on my right hand.' And so on Ps. xvii. Rabbi Joden, in the name of R. Ehijah, ' The Holy blessed God shall place Messias the king at his right hand, as it is said, ' The Lord said unto my Lord.' Other testimonies are cited by Horsley and Schœttgen, but this suffices."—*Owen*.

CHAP. I. 13.

(2.) This testimony applies to every Angel, severally considered. "To which of the Angels" could he say it? to none; for are they not *all* ministering Spirits? It is the privilege of some, it may be only of the highest, to be in the presence of God; but then they stand in reverential awe, and do not sit in equal state.

Luke i. 19.

(3.) The citation is farther amplified by the assertion, that at no time—during no dispensation—could it be applicable to Angels; "to which said he, *at any time*;" this is in correspondence with the word '*until*,' in the quotation, "Sit thou at my right hand, *until* I make thine enemies thy footstool."

Heatl II.

2. The Person speaking is Jehovah the Father; and the word is a word of power; for the placing him at his right hand is an act, which displays the mighty power of God; "The working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places." And Goodwin, on this passage, calls our attention to the difference between the expressions, *at* God's right hand, and *with* his right hand; the one denotes the dignity or power, *to which* he is exalted, the other the power, *by which* he is raised.

Eph. i. 20.

Comp. Acts ii. 34,
with v. 31.

Head III.

3. The Person of Messiah is announced in his relation of Son to God in such a manner, as that he is Lord to David. Now although he was not actually, fully, and

Matt. xxii. 45.

manifestly exalted to the Dignity of Adoni, CHAP. I. 13.
 until his ascension, yet he was virtually, and Acts II. 36.
 by anticipation, and fore-ordination, Lord and I Pet. I. 20.
 Head to his own forefathers: "He was the Rev. xxii. 16.
 substance of the ceremonies; the doctrine of
 the Prophets; the accomplishment of the
 Promises; the Joy and Salvation of the
 Patriarchs and Princes; the Desire and ex-
 pectation of all flesh. The Gospel is to us
 a history and narration, and therefore de-
 livered by the hand of Witnesses; to them a
 promise and prediction, and, therefore, de-
 livered by the hand of Prophets."

Bp. Reynolds.

4. This refers to Christ's Ascension; or Head IV.
 rather, to what actually took place at that "The Lord said."
 time; but David, in spirit, speaks of its Heb. I. 3.
 having been said in *his* day; this must have
 been by prophetic anticipation; not from the
 foresight of future contingencies, but from
 the revelation of what *was said* to Christ,
 virtually set up, or rather from the eternal
 purpose and decree, concerning the exaltation
 of the WORD incarnate, which, therefore, im-
 plies the covenant of redemption; this was the
 great promise, the hope of which being set Psa. xvi. 11.
 before Jesus, enabled him to endure the cross, Heb. xii. 2.
 despising the shame.

The engagement of the Father to make
 Messiah's enemies his footstool is also men-
 tioned.

5. The Thing spoken about, "Sit thou at Head V.
 my right hand," in the general, denotes I Cor. xv. 25.
 reigning. But, says Dr. Jackson, before

CHAP. I. 13.

we come to decypher the real dignity here described, it may be questioned, whether the description itself be merely *metaphorical*, or *symbolical*; that is, a language borrowed from the visible customs of men, without any real sensible similitude between the things signified by the same words?

Whether the expression be metaphorical.

That the Son of God may be said to have a right and a left hand, by strict *personal propriety*, is most certain; but seeing, that the Father cannot be said to have a right hand, "the case seems clear, that Christ's sitting at the right hand of the Father, must needs be a speech merely metaphorical; borrowed from a custom of earthly Princes; . . . this is most certain, if we speak of the Nature or Essence of the Godhead, or of the divine Person of the Father; yet all this hinders not, why the divine Majesty, or Person of the Father, who is every where essentially present, may not be more conspicuously present (in respect of created sights) in some visible heavenly throne, than in any other place. . . . Some distinction between the throne of Majesty and Christ's humanity, was apprehended, surely, by St. Stephen, He "being full of the Holy Ghost, looked stedfastly into heaven, and saw the Glory of God, and Jesus standing at the right hand of God;" the object of his sight was surely real; not a mere vision in the air; for "he saw the heavens opened;" and, by their opening, found op-

Acts vii. 55.

portunity to pry with bodily eyes (extraordinarily enlightened by the Spirit of God) into heaven itself, and to take a view of the Land of Promise, and the Sanctuary pitched in it.

CHAP. I. 12.]

It is not, then, altogether so clear, that this title of Christ's sitting at the right hand of God the Father, is borrowed from the rites or customs of the kings of Judah: as it is questionable, whether this rite or custom among them were not framed after the pattern of the heavenly thrones, or representations of the celestial dignities; so we know the earthly sanctuary was framed according to the pattern of the heavenly sanctuary; and the Apostle's inference, Heb. ix. 23, 24, proves and pre-supposes this heavenly pattern to be "something real, and not a mere shew." I, therefore, take the expression in its fullest sense; and, whilst examining it generally from the rites and customs recorded in the Scripture, I should fix on Solomon's sitting on his Father's throne, when David was yet alive, as an actual type of Messiah sitting on his Father's throne.

Acts vii. 44; Ex. xxv. 40; and Heb. viii. 5.

Jackson's Works.

The right hand denotes a place

"Right Hand."

(1.) Of bliss, as, for example, the Bride, viz. the Blessed, even though they are only described as *standing*.

Ps. xlv. 9; Matt. xxv.

(2.) Of honour. When Solomon would put great honour on his mother, he caused her to sit at his right hand; it was not, however, on his own throne, but on a seat beside him.

1 Kings ii. 19.

CHAP. I. 13.

3. Of power. The desire of Zebedee's children to sit on the right and left hands of Messiah, he interprets of their emulating to be chief, and to exercise Lordship, and the sitting on the throne implied the Heirship to the kingdom, if not the actual inauguration to complete co-equality.

Mark x. 37, 42.

1 Kings i. 30, 35,
46, 48.

The being at God's right hand, then, implies,

(1.) **FULNESS OF PLEASURE.**

We mentioned, that the joy, which Messiah had in prospect, was to sit at the right hand of God; "this he had in possession, when he came to his throne; this is the time of his receiving the Father's public approbation, and the tokens of his love, before the whole heavenly assembly; which must be matter of great joy to him, who so much valued and delighted in his Father's love."

Harrison, Vol. II.
p. 161

But I should think there must be more than this; there must be the communication of the fulness of the Deity to him. Messiah says,

Ps. xvi.

"In thy presence is fulness of joy;" even to stand in the presence of God is transforming ecstasy, but to sit at his right hand, must be something more; it is pleasure for evermore.

Mark xiv. 61.

For God is "The Blessed," and the fountain of bliss; and by how much he is nearer the fountain, by so much more must all the fulness of Deity be communicated to him. It must have been sweet and blessed to the eleven to sit at supper with Messiah; but one leaned on his bosom!

(2.) HONOUR AND MAJESTY. So is he said to be sat down on the right hand of the Majesty in the highest; that is, he must have a full impartation of the Majesty of the Godhead. And so is the Man Christ Jesus declared to be crowned with Glory and Honour. CHAP. I. 13.
Heb. ii. 9.

(3.) IT DENOTES A COMMUNICATION OF ACTUAL POWER AND RULE. When Pharaoh appointed Joseph to be over his kingdom, he gave him all actual and supreme power, save and except, that, on the Throne, he should be superior; but God has not even this limitation; for it says, he has sat down on the right hand of the throne of God, that is a full impartation of supreme rule; and so Messiah says himself, that he has sat down with his Father in his Throne; not *on* but *in*; marking, I conceive, his entry most completely, into his rule and dominion; thus when our Lord said, “Hereafter shall *the Son of Man* sit on the Right hand of the power of God,” the Jews understood, that it implied the manhood being taken into the Glory of God; for “then said they all, Art thou then the *Son of God?*” and “the High Priest rent his clothes, and said, What need we any other witnesses? ye have heard *the Blasphemy.*” Heb. xii. 2.
Rev. iii. 21.
Mark xiv. 63, 64.

(4.) Now this fulness of Honour, Majesty, Glory, and Power, is so completely imparted, that the Son is not only over all creation, but The Holy Spirit is dispensed by him, and he himself is not even subordinate to the Acts ii. 33.

CHAP. I. 12.
1 Cor. xv. 24.
Ver. 28.

Father ; for “ When he shall have given up the kingdom to the Father *then* shall the Son also himself be subject unto him,” &c. and, therefore, *not till then*.

Eph. i.

(5.) Lastly, The way in which it is introduced in Eph. i., denotes a fitting of Messiah’s person with royal abilities ; it speaks of the working of the might of God’s power, which he wrought IN Christ when he set [him] at his own right hand in the Heavenly [places] ; it is not the power, which God wrought *on* Christ, but the power, which he wrought *in* him ; and this power was wrought on the whole Christ, *so* Son to God, as that he was Lord to David. So that “ not only the *Human Nature of the Son of God*, but the *Son of God in his human nature*, is truly *exalted*.”

Jackson, Vol. iii.
p. 216.

The God-man ex-
alted.

But how is the Son of God now exalted by his bodily ascension into heaven, or by his sitting on the right hand of the Father in our nature, wherein he was formerly humbled ? Thus :

[1.] “ The Attributes of God consist in a *sufficiency* to certain acts and effects ; the end of wisdom is design ; the end of power is action,” &c. ; to suppose these perfections not exerted, would be to represent them as insignificant ; they, in fact, would have no real ground ; “ Had God created nothing, the attribute of creation had been no *real* attribute.”

Edwards.
Tennent in do.

Jackson.

[2.] In like manner, suppose the Son had

never condescended to take our nature upon him; he had remained as glorious in his nature and person as he is now, yet not in the glory, displayed by his incarnation. Or suppose the Son of God had taken humanity, which, from the very moment of assumption, had been altogether as glorious as it now is; he then would have had the glory of this condescension; but without those attributes, peculiar to him as our Lord and Redeemer, the fountain of grace and salvation to us. These now are *real* attributes, and have a *real* ground; for to this end was he exalted: viz. "to give repentance unto Israel and forgiveness of sins." But the proper subject of these attributes is not the human nature of Messiah, but the divine person, without any change in the divine nature; though not lessened or exalted *in itself*, yet was it really humbled, and really exalted. CHAP. I. 12.

2dly, His human nature was not only the true and proper subject of his exaltation, but his exaltation therein includes a real change. "His human nature in his humiliation was clothed with mortality, as with its inner garment; and had the form of a servant, as an outward vesture. In his exaltation, he put off both: and clothed the human nature with his immortality: and covered and adorned his immortal nature with the robes of endless glory and majesty." A word in passing on the posture, "Sit thou." It implies, that Messiah has "entered into his Acts v. 31.

From Jackson.
"Sit thou."
Heb. iv. 10.

CHAP. I. 12.

rest," his work being consummated; for such is the opposition between *sitting* and *standing*. "And every High Priest *standeth* daily ministering," &c. "but this [High Priest,] after he had offered one sacrifice for sins for ever; *sat down* on the right hand of God."

Heb. x. 11, 12.

Head VI.

6. The next point is the end sought; but I have dwelt so long on the other heads, that I shall only give the particulars.

Josh. x. 24.

1. The placing of Messiah's enemies at the footstool of his feet, appears to refer to Joshua in type, who, upon possessing Canaan, called for "all the men of Israel," and made the 'captains of the men of war' put their feet upon the necks of the five kings. So Messiah, when he takes possession of his kingdom, will send together out of it all that offend; all the children of the wicked one;

Matt. xiii. 41.

Rom. v. 10; Col. i. 21.

2. Sin and enmity, which appear to be synonymous, will be entirely eradicated;

3. Death is spoken of distinctly as the last enemy, that shall be overcome;

1 Cor. xv. 24.

Rom. xiii. 1.

4. But that, which does not appear quite so evident, is, that all rule, authority, and power seem to be classed among the enemies of Messiah. How is that to be reconciled with the powers being ordained of God? I suppose it will be by the powers, which have acknowledged Christ, as the head and source of all authority, no longer submitting to Jehovah and his Christ, but casting away

Ps. ii.

their cords from them; saying, that they derive their right to govern from those, who are to be the governed.

CHAP. I. 13.

The making Christ's enemies the footstool of his feet appears to imply, 1. Their complete subjection and shame. His sheep he will bear in his arms, or carry in his bosom; but his enemies he will trample under his feet, in the winepress of his wrath.

Isa. lxiii. 3.

2. It implies, that they will bear the *weight* of his wrath, and that for a *continuance*.

7. The next head is the *duration* of Mes- siah's Session, "Until" his enemies shall be under his feet. It denotes, that Christ's victory is not yet consummated; his conquest is complete *meritoriously*, and *exemplarily*, over the Law, Sin, Satan, the World, Death, and Hell, but it is only *initially* in his saints, and in the earth, "we see not yet all things under his feet."

Head VII.

"Until."

8. The last head is, who is THE AUTHOR OF THIS SUBJECTION? "The Father." But why is it said, that the Father shall put down Christ's enemies under his feet? Because that, which is *immediately* wrought by the Son, may, by the way of eminence, be ascribed unto the Father, for the work of subduing enemies is a work of *divine power and authority*. Now, in the economy of redemption, among works that outwardly are of God, this belongeth to the Father, as the fountain of all divine operations.

Head VIII.
The author of the subjection.

It is literally (I think) "Until I cause to put."
1784

From Bp. Reynolds.

2. This subjection is to be by *divine*

CHAP. I. 12.
 Luke xxii. 69.

power, in opposition to the *Davidical* rule, and into this divine power Christ is installed; so that the expression appears to me to amount to this, "Have thou the supreme power and dominion, (which is the power belonging to God the Father,) until that supreme power has made all thine enemies thy footstool;" thus, in 1 Cor. xv. 24, 25, it is attributed directly to the Son, "When *he* shall have put down all rule, and all authority, and power; for *he* must reign, till *he* hath put all enemies under his feet."

1 Cor. xv. 24, 25.

Use I.

Use 1. There is much consolation to the church in contemplating the authority of God the Father in the exaltation of Christ. His exaltation is no usurpation, but he is "called of God."

2. Christ's exaltation to the right hand of God is introduced by the Apostle Paul, as having redundant prevalency towards our assurance of being "more than conquerors." He challenges, "Who is he that condemneth? [Is it] Christ that died?" he mounts with a "yea rather, that is risen again;" but see how he goes on, "Who is **EVEN** at the right hand of God;" *that* bold challenge of Faith refers to *this* bold challenge respecting Christ's personal dignity.

Heb. i. 12.

See Goodwin.

Christ a surety
 and a Head.

Now Christ's exaltation may be contemplated with respect to him, either as a surety, or as a common person or head; with respect to the former, his ascension and session are the great pledge of the acceptance of his

work, and proof, that the ransom is paid, and that the Father is well pleased. CHAP. I. 12.

With respect to the latter, as he is (like Adam) a common head, that which he *actually* is, we *virtually* are. "The ascension of Christ is our advancement; and whither the glory of the head is gone before, thither also is the hope of the body called." "For Christ sits in heaven, in a special relation to his people. He is sat down on the right hand of God, not only his Father, but our Father; for as Christ and his people are one in covenant, so God is our God and Father, as well as his God and Father; hence the redeemed are said now to sit together in heavenly [places] in Christ Jesus." Thus this highest dignity, to which Messiah is exalted, is said to be "for us:" he is said to be entered into the presence of God for us, "and that the Father hath given him [to be] the head over all [in respect to] the Church." So that as Christ's humanity has all glory, according to his infinite capacity, proceeding from the *hypostatical* union, so have we all the glory which our finite capacities are fitted to receive, by the *mystical* union.

Leo in Du Veil,
on Acts i. 11.

Hurston, Vol. ii.
p. 187.

Heb. ix. 24.

Eph. i. 22.

Use 3. What regard ought to be paid to Christ, speaking to us from heaven? "When he was on earth, we were commanded to "hear him;" and yet there is an emphasis laid upon his speaking to us from heaven. To refuse him, whom God has thus autho-

Use 2.

Mark ix. 7.

CHAP. I. 9.

rized and owned, is a sin of high aggravation; and surely it would be the most ungrateful and vile thing to despise and dishonour him, who has shewed such regard to us. Is he not our near kinsman, bone of our bone, and flesh of our flesh? Has he not carried up our nature with him into heaven, and raised it to the highest honour and glory, whereof it is capable? They who trample under foot the Son of God, and put him afresh to an open shame, will be confounded, when he shall appear in the glorified human nature, to judge them; at the same time giving visible evidence of his love to their nature, and of the honour he has put upon it."

Horison, p. 177.

Heb. vii. 25.

Nor does he sit idle in his glorious seat; he is still saving poor sinners, and carrying on the designs of his mercy, both in heaven and on earth. Christ sits at God's right hand, to save his people to the uttermost; and if he lives there, to save us to the uttermost, should not we live here to serve him to the uttermost? The rest and glory of heaven do not make him neglect our salvation; therefore, should any thing in this world make us neglect his honour? Heaven has not put an end to his pastoral care; he is now moved with as tender compassion to the meanest of his members, as ever he was on earth. It was since he took his place in heaven, that he said, "Saul said, why persecutest thou *me*?"

This also is, I think, from Horison.

Use 4. Encouragement to come to a throne of grace. CHAP. I. 13.
Use 4.

Use 5. If such is his dignity, we have no need to be ashamed of the cross of Christ. Use 5.

Use 6. If such is his glory, we should "reverence the Son." He, who leaned on his bosom, in the days of his flesh, "fell at his feet as dead," when he saw him in his glory. Use 6.
Rev. I. 17.

Use 7. See the end of all Christ's opponents; shame and ruin. Those, who are not friends of his bosom, shall be the footstool of his feet. The power of the omnipotent Godhead is engaged to subdue them. He will shortly return to this earth, and sit upon the throne of his glory, with his eyes as a flame of fire; and "when the King sitteth on the throne of judgment, he will scatter away all evil with his eyes." Use 7.
Prov. xx. 8.

"Ver. 14. "Are not all [of them] ministering spirits, sent forth for service, on account of those, who are to inherit salvation?" Ch. I. 14.

The Apostle proceeds in a manner, which shews, that he is appealing to the Hebrews, on their own acknowledged principles. It implies a universal concession, that all the Angels are Ministering Spirits to the heirs of salvation:" "Nothing is more common," says Schoettgen, "in the Rabbinical writings, than this form of expression." Hence Owen observes, "Among other titles, the Jews assign this unto God, that he is the Creator" Apostle argues on acknowledged principles.
Schoettgen.

148 APPENDIX F. MINISTERING SPIRITS.

APPENDIX F. of Ministering Spirits, or Angels ; and they are frequently called Angels of Ministry.

" Are they not
A.L.L. ministering
Spirits." See
also Ps. ciii. 21.

Job xxv. 3.

In the verse is expressed, The nature of Angels " Spirits," and their office " Ministering Spirits,"* together with the limitation of their ministry to " the Heirs of Salvation." In order, however, to observe the emphasis of the word " all," it will be necessary to enquire somewhat into their *number* ; and to form an idea of the efficacy of their ministry, we should also search into their *order*, (for numbers, without order, are confused mobs, and not " hosts" and " armies;") also their *power* and *agility*; for if these be great, greatly will their efficiency be enhanced; and lastly their *dispositions*, and *inclinations* ; to see, that they are not only able, but willing, cheerfully to succour man: for which see the Appendix F.

APPENDIX F.

Mather's
Angelographia.

Although Angels are mentioned, it is said, upwards of two hundred and sixty times in Scripture, yet few there

* " Spirits, in regard of their *being*, Angels in regard of their *doing*". . . . God hath given them (his Saints) three helps, sense to see danger near, reason to suspect danger far off, Angels to prevent that (which they) neither see nor suspect."—*Adams' Works*, p. 548.

" The *natives* of heaven grudge not to guard those, who are only free *denizens* thereof."—*Fuller*.

be, but would appropriate the language of Bishop Hall, "The good Lord forgive me, for that (amongst my other offences,) I have suffered myself so much to forget (as his divine presence so,) the presence of his holy Angels: it is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent Spirits, which have ever graciously attended me without intermission; from the first hour of my conception to this present moment." May a fresh source of gratitude be now opened to our contemplation, while we consider a little "the state of [these] heavenly and divine creatures . . . the glorious inhabitants of those sacred palaces, where nothing but light and blessed immortality, no shadow of matter, for tears, discontentments, griefs, and uncomfortable passions to work upon, but all joy, tranquillity, and peace, even for ever and ever doth dwell; as in number and order, they are huge, mighty, and royal armies, so likewise in perfection of obedience unto that law, which the Highest, whom they adore, love, and imitate, hath imposed upon them; such observants they are thereof, that our Saviour himself being to set down the perfect *idea* of that, which we are to pray and wish for on earth, did not teach to pray or wish for more, than only, that here it might be with us, as with them it is in heaven." We will examine briefly the various heads, which we have mentioned.

APPENDIX F.
Bishop Hall.

Bishop Hall's
Invisible World.

Hooker, p. 7.

1. THE NATURE OF ANGELS.—They are Spirits incorporeal and immaterial, "without flesh and bones," 'subtle and powerful, created after the image of God, resembling him as they are spiritual and immortal, but especially as they are holy, and just, and full of divine perfections;' yet, on the other hand, they are "not qualities or natural faculties, as the Sadducees imagined," but spiritual subsistences;* and, I apprehend, not without

Nature of Angels.

Lawrence.

Owen in loco.

* "They are substances, though invisible" (to our present mortal vision) "that have being, life, sense, understanding, and not mere qualities: pure qualities can neither sin nor be capable of punishment, but my text, (2 Pet. ii. 4,) proves both these concurring in the reprobate Angels."—*Adams on Peter*, p. 490.

APPENDIX F
 Luke xxiv. 30.

Acts vi. 15.

Acts i. 10; Mark
 xvi. 5; John xx.
 12; and the
 Seraphim.
 2 Kings, vi. 17,
 and Numbers
 xxii. 31.

Angels created
 Spirits.

Col. i. 16.

Gen. ii. 1.

form; a form, possibly, somewhat similar to that of glorified human beings; for when Messiah appeared to the disciples, he did not disprove their supposition of his being a Spirit, by any visible, but by a tangible difference; that is by disparity, not in form, but in matter. "Handle me, and see, for a Spirit hath not flesh and bones, as ye see me have:" so Stephen's face was as "the face an Angel;" so, perhaps, the appearances of Angels may not have been in assumed forms, but the eyes rather of their beholders were opened to see their real forms. Their appearance seems to have been so little different from that of men, that the great grief of Mary prevented any observable difference: but Elton justly observes, "that seeing the Holy Ghost made choice of this distinction of things created, in respect of quality, that some are *visible*, and some *invisible*; we are, therefore, to hold it as "a true difference of things; yea, such a distinction as cannot be confounded." However, I think the invisible may only apply to the natural use and power of our present senses.*

2. *They are CREATED Spirits.*—Created by Christ; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether thrones, or dominions, or principalities, or powers, all things were created BY him, and for him." I suppose it is universally allowed, that Angels must be included in the "all things," &c. that are in heaven or earth; and they must have been part of the six days' creation; for then "the heavens and earth were finished, and all the host of

* "If you ask, whether the Angels have bodies, or are altogether incorporeal . . . it is safe to say, that they are not essences so simple as (that) they are altogether incapable of composition, it is only proper to God to have his being, and essence, or substance, the same: Angels are mutable; they consist of an act, which they are, and of a power, into which they may be reduced; it is one thing with them simply *to be*, and another thing to be endued with understanding and will; to be, and to be good; to be, and to be wise; God only is 'I AM' incapable of any change, or any composition."—*Lawrence, of our Communion with Angels*, p. 9.

them." And by Nehemiah, I think, we learn, that the Angels are the host of heaven; at least, that the host of heaven are rational, intellectual beings, who are capable of offering divine worship. "The host of heaven worshippeth thee." Their creation appears to be fixed to some time previous to the third day; for then was the corner stone of the earth laid, and then the morning stars sang together; and that these were not literal stars, appears from their not having been created until the following day; and so they are distinctly mentioned in the following contexts.*

APPENDIX F.

Nehem. ix. 6.

Job xxxviii. 7.

Job xxxviii. 31.

Angels complete
as Spirits.

3. *They are COMPLETE as Spirits.* The soul of man is spiritual; but it is, when disembodied, not complete in itself, yet angels are complete without any cumbrous adjunct, however God, though a Spirit, chose not their crystal forms to reflect the Image of Deity; but by the union of the denser material, we behold as in a glass the glory of the Lord.

(2.) Thus they are immortal. God may annihilate them; but not being made out of pre-existing principles, even sin does not produce in them the seeds of dissolution.† So when man shall be made similar to the Angels, there will be no necessity of procreating the species.

Luke xx. 36.

4. ENDOWED WITH FACULTIES.

Wisdom and knowledge; Thus one, in magnifying David's wisdom, compares it to that of Angels. Their not

With faculties.

2 Sam. xiv. 20.

* And seeing, that, where rational or responsible actions are attributed to the 'world' on 'earth,' we do not hesitate to interpret 'the world,' &c. as denoting man the inhabitant of the earth, so, in like manner, may we not infer, when man is compared with the moon and stars, (Ps. viii.) that it is not to the *matter* of the moon and stars he is compared, but to their inhabitants? So when the Angels are called the 'morning stars,' does it not imply, that the stars are their habitations? As when the stars are said to have fought against Sisera, does it not mean their inhabitants? and lastly, when the sun, moon, &c. are called the host of heaven, (as Deut. iv. 19,) does it not mean, that they are the habitations of the heavenly host?

† "As they have no internal principle of being, so have they none of dissolution."—*Lawrence.*

APPENDIX F.

Mark xiii. 32.

Bp. Hall.

Knowledge of
Angels.

knowing the Day of Judgment is mentioned intermediately in the climax between the knowledge of men, and that of the Son himself. Austin saith, that they are taught of God; in the eternal contemplation of whose truth, they are much blessed." Much like that, is what Bp. Hall says, "These Heavenly Spirits do not only know things as they are in themselves, and in their inward and immediate causes, but do clearly see the first and universal cause of all things." "How should they, that know him who knoweth all, be ignorant of such things as are fit to be known? Their knowledge is threefold; Natural, Experimental, and Revealed."

First, *Natural*; endued with an extraordinary light above man, received from God in their creation.

Secondly, *Revealed*; as God according to process of time hath manifested to them; for God revealed things to them, and they to the prophets.

Thirdly, *Experimental*; which they have acquired by observation. They mark God's doings; for it is certain, the Angels did not know all things from the beginning, which they know now. They knew not perfectly the manner of man's redemption, that mystery had been hid, in God, from the beginning of the world; and is "now made known to the Principalities and Powers in heavenly places;" thus they are rational Agents, "they are causes by council."

Eph. iii. 10.
Adams' Works,
p. 546.Head II.
Power of Angels.

II. THEIR POWER. It is difficult, perhaps, to form any definite idea of their power, their actings not coming under our observations; nor their modes of acting being regulated by the laws of matter. Yet, in their ministrations, they, apparently, are entrusted with power over all the laws of Nature, and principles of Life: indeed I think, from the examples we have in Scripture, together with analogy, we may conclude, that all the phenomena of the natural and political world are accomplished by the instrumentality of Angels, either good or bad, under the direction, or according to the permission, of God.

(1.) It appears, that the thunderings and lightnings, the thick cloud, and the voice of the trumpet, exceeding loud, were by "the disposition of Angels."

Acts vii. 33.
Job i. 19.

(2.) Winds; As Satan used a great wind to smite Job's

house, and it appears probable, that the Angel, who destroyed Sennacherib's army, did so by a *Simoom*.

(3.) Similar to this is the pestilence. "He shall deliver thee from the snare of the fowler, the noisome pestilence." Indeed, the whole of this Psalm appears to refer to the assaults and ministrations of these invisible agents. Satan applied it, and, I think, rightly, to the Lord; (not rightly with respect to the use, which Satan wished our Lord to make of the promise, but rightly as applicable to him, and, I suppose, to all his body also.) Again, the plague, which our Lord sent, and which slew seventy thousand, was under the ministration of one Angel.

(4.) So the "earthquake," or concussion of the winds, as some would translate it, was by the ministration of one Angel. Most truly then may it be said, that they "excel in strength;" and, in Scripture language, their very nature seems to imply it: for indicating the weakness of the Egyptians, it is said, "The Egyptians are men, and not God, and their horses are flesh and not spirit." If then flesh, and not spirit, implies a weakness, in some sort answerable to the comparison between creature weakness and omnipotence, surely the reverse, 'Spirit and not flesh,' must imply power. Thus the Holy Ghost styles them "Powers;" and in 2 Pet. ii. 10, 11, the good Angels are declared to be greater in power and might, than dignities; they are powerful, not only in their own creative power, as the fallen Angels; but they are the Angels of God's power. Bp. Hall says, "He that is strong in our weakness, is strong in their strength for us; blessed be God for them, as the Author of them, and their protection; blessed be they, under God, as the means used by him for our protection and blessings."

III. THEIR NUMBER. They are called "Hosts;" nay, a part of the heavenly host is called a multitude; so "thousand thousands ministered unto him, and ten thousand times ten thousands stood before him;" and add to that "ten thousand times ten thousand, even thousands of thousands" more: and if so many stood around the throne, how many more must have been on ministerial missions? We may reasonably hope, that there are more good than bad; yet we know of one possessed by a legion

APPENDIX F.

Comp. Isa. xxxvii. 7, and 36; and see Calmet's Fragments, iv.

Ps. xci. 3.

2 Sam. xxiv. 15, 16.

Matt. xxviii. 2.

Isa. xxi. 3.

2 Pet. ii. 10, 11.

2 Thes. i. 7, marg.
Bp. Hall.

Head III.

The number of
Angels.

Luke ii. 12.

Dan. vii.
Rev. v. 11.

6000 they say.

APPENDIX F. of them. So the Lord Jesus said, that the Father would send more than a legion to him; and to each of the eleven Apostles: Truly, then, may we say with the Apostle, that these blessed Spirits, who compose the Solemn Assembly, are 'innumerable;' nay, Bildad says, "Is there any number of his armies?" 'Lo, his armies are past number; how much more his several soldiers.' And if such be their number, such their power, what should be our security? "Multitudes, even of the smallest and weakest creatures have been able to produce great effects; the swarms of flies and lice could *amate* the great and mighty King of Egypt; all his forces could not free him, but should one angel guard millions of men, his power could secure them no less than a single charge; but now that we are guarded with millions of Angels, what can the gates of hell do? under this blessed vigilancy, if the powers of hell can either surprise us with suddenness, or circumvent us with subtlety, let them not spare to use their advantage. But, oh! ye tutelar Spirits! ye well know our weakness, and their strength, our silliness, and their craft; their deadly machinations, and our miserable obnoxiousness Oh, ye blessed Spirits! ye are ever by me, ever with me, ever about me; I do as good as see you, for I know you to be here; I reverence your glorious persons, I bless God for you; I walk awfully, because I am ever in your eyes; I walk confidently, because I am ever in your hands."

Bp. Hall.

Head IV.

Agility.

Dan. ix. 21—23.

IV. AGILITY. We may, from Dan. ix. 21—23, form some idea of the rapidity, with which they accomplish the mandates of God. During the short time that the 'man greatly beloved' was uttering his prayer, an Angel of Light came from the realms of bliss, swift as the solar ray; and yet it was an actual passing through space with creature power, and "weariness" of wing.

Head V.
Order.

1 Cor. xiv. 33.

V. ORDER. Subordination, and dependence, are so inwrought in all the works of God, which come under our observation, that by analogy we may suppose, that as all the works of creation are to display God, there is in all the works of unfallen creation a display, that "God is not [the God] of confusion, but of peace." I do not, however, think, that we are left barely to conjecture in this matter; all the titles imply order and regularity, 'hosts'

and 'armies' convey the idea of discipline, and not of confused mobs. So in Luke ii. 13, we find one angel bearing the message, and then a multitude apparently subordinate to him. That there are more Archangels than one, I think is conveyed in the expression, "The voice of AN Archangel." Many suppose the Archangel Michael means the Messiah, but I think not; in Thes. iv. "An Archangel" is mentioned distinct from "The Lord:" and, comparing Jude, v. 9 with 2 Pet. ii. 11, I am inclined to conclude, that he, who is more particularly mentioned by name in Jude, is more generally alluded to in Peter, as being of those Angels that are "greater in power and might."

It is the opinion of Charnock, that the expression of our Lord implied a superior order; "they are not the ordinary sort of angels only, which attend upon those little ones, upon young converts, humble souls, those little ones in the kingdom of heaven; but they are the highest courtiers there; such as see the face of God, and stand before him; a king may have many servants, but not every servant, only the chief of the nobility, stand before him; so they are not Angels of the meanest order and rank in heaven, that are ordered to attend the lowest Christian." Mede would fix the number of those, who stand in the presence of God, to seven; chiefly from Rev. viii. 2, "And I saw the seven Angels, which stood before God." So Gabriel seems to speak of his high exaltation and authority, by saying, "I am Gabriel, that stand in the presence of God." Yet, if we compare Jer. lii. 12, Nebuzaradan, "who stood before the king's face, in 2 Kings xxv. 8, is said simply to be the servant, or "minister of the king of Babel," as if 'to stand before,' and 'to minister,' were expressions of similar import. Now, the number of Angels who minister to God, are "thousands of thousands," though there may be seven who, in a way of pre-eminence, stand in his presence.

The terms, "Thrones," "Dominions," "Principalities," and "Powers," are, I believe, admitted to imply a distinction of order or office; but I do not see, that it excludes a difference of *nature*, or *species*; for the subject in hand is, Christ having created all things, even the highest; now that, I think, must apply to their *natures*, not to their

APPENDIX F.

Luke ii. 13.

1 Thes. iv. 16; though our translation implies the contrary.

Dan. xii. 1; Jude verse 9.

2 Pet. ii. 11.

(i. e. than the dignities.)

Matt. xviii. 10.

See Jer. lii. 20.

Charnock's Works, Vol. iv. p. 14, Parson's edit.

Rev. viii. 2.

Luke i. 19.

Jer. lii. 12; 2 Kings xxv. 8.

See also Deut. x. 8, and 1 Kings i. 2, and 4; to stand before the face of the king, is to minister to him.

Dan. vii. 10.

Differences among Angels.

APPENDIX F. *office*; for, truly, if Christ created some of one nature, it would not be conceived, that others of the same nature were not created by him, because they held a different office; and the various species and modes of life are, in the visible creation, so softened into each other, that it is often difficult to discern and define when one ceases, and another commences; and I do not see, why there may not be, in the invisible creation, similar grades. I pass, however, to the next head, viz.

Head VI.
Dispositions.

VI. THEIR DISPOSITIONS AND INCLINATIONS. We will consider two particular instances, as we thus get more characteristic and definite ideas.

Luke xv. 10.

"Angels," says Charnock, "as far as they are capable, have grief for the sins of men. The Scripture tells us, that they rejoice at the repentance of men. Their Lord is glorified by the return of a subject; the subject advantaged by casting down his arms at the feet of his Lord. . . . They can scarce rejoice at man's repentance, without having a contrary affection for men's profaneness; if they are glad at man's return, because God is thereby glorified, it cannot be conceived but they must mourn for, and are angry with, their sins, because God is thereby slighted: unconcernedness at the dishonour of God cannot consist with their shining knowledge and burning love." And I see not, if Christ be the Head of Angels, why they may not, by sympathy, partake in some measure of the suffering dispensation. As the fallen Angels have not yet received their due meed of woe, so the elect Angels have not yet received their full measure of perfected bliss.

Charnock's
Works, Vol. ix.
p. 74.

Matt. viii. 29.
Matt. xxv. 41.

(2.) Good Angels are free from envy at the advance of man. "Messiah took not on him the nature of Angels, but of men; he came not into the world to save Angels, but for the salvation of men." . . . The state of men was to receive advancement in glory, "in such a sort, as might seem to impeach the dignity, and dim the lustre, of those eminent creatures; when an inferior nature, the nature of man, was now to be advanced unto a throne of divine majesty, and to become head and king, not only of men, but of the heavenly host itself. O, ye blessed Angels! what did these tidings concern you, that ruined mankind should be restored again, and taken into favour; whereas, those of your own host, which fell likewise, re-

maining still in that gulf of perdition, whereinto their sin had plunged them, without hope of mercy, or like promise of deliverance: What did it add to your eminent dignity, the most excellent creatures of God, that the nature of man should be advanced above yours?" Yet it was the Angelic Host, that sang this song of joy for peace on earth, in which they alike shewed their "good will towards men." "See the ingenuous goodness and sweet dispositions of those immaculate and blessed spirits, in whose bosoms envy, the image of the Devil, and deadly poison of charity, hath no place at all!"

VII. Their Employment. "God, which moveth mere natural agents as an efficient only, doth otherwise move intellectual creatures, and especially his holy Angels: for beholding the face of God in admiration of so great excellency, they all adore him; and being wrapt with the love of his beauty, they cleave inseparably for ever unto him; desire to resemble him in goodness, maketh them unweariably and ever insatiable in their longing to do, by all means, all manner of good unto all the creatures of God, but especially unto the children of men; in the countenance of whose nature, looking downward, they behold themselves beneath themselves; even as upward in God, beneath whom themselves are, they see that character, which is no where, but in themselves, and us resembled. . . . Angelical actions may, therefore, be reduced unto these three kinds. First, most delectable love, arising from visible apprehension of the purity, glory, and beauty of God; invisible, saving only unto Spirits, which are pure. Secondly. Adoration, grounded upon the evidence of the greatness of God, on whom they see, how all things depend. Thirdly, imitation; bred by the presence of his exemplary goodness, who ceaseth not before them daily to fill heaven and earth with the rich treasure of his most free and undeserved grace. Consider the Angels, each of them severally in himself; and their Law is that, which the Prophet David mentioneth, "All ye, his Angels, praise him." Consider the Angels of God associated, and their Law is that, which disposeth them as an army, one in order and degree above another. Consider, finally, the Angels as having with us that communion, which the

APPENDIX F.

Mede's Works,
p. 90.

See the difference
between Angels
and Devils, those
rejoice at godly
sorrow, these at
the sorrows of the
godly.

Head VII.
Employment.

APPENDIX F. Apostle to the Hebrews noteth; and in regard whereof, Angels have not disdained to profess themselves our fellow-servants. From hence there springeth up a third law, which bindeth them to works of ministerial employment, every of which their several functions are by them performed with joy."

Hooker, Book i.
p. 7.

Having now considered the nature of Angels, their immortality, their wisdom, power, numbers, and affection for the children of God, we would take comfort in the Apostolic assumption, that they are "ALL ministering spirits, sent forth for service on account of those, who are to inherit salvation." The ground of their ministration is Christ, the Ladder connecting heaven and earth; their ministerial duties are,

Dan. ix. i. Rev. i.
Acts viii. 26.

(1.) To reveal God's mind. One informed Philip where his ministry would be blessed.

2 Chron. xviii. 18
—21.

(2.) Doubtless they suggest good to the imagination of man: Satan can present evil, not only to the imagination, but even more, he can be a lying spirit in the mouths of false Prophets.

Acts xxvii. 23, 24.

2 Kings vi. 17.

(3.) They preserve from temporal danger. An Angel appeared to Paul in the storm to comfort him; Elisha shewed his servant the angelic guard, and we have Elisha's guard now; but we want the eye of faith, which we, who now have the Spirit, should exercise.

Job. i. 16.

1 Pet. v. 6.

They appear to have been the hedge around Job, which prevented Satan from assaulting him, when he had been prowling about as a roaring lion, seeking whom he could swallow up; and as they stopped the mouths of the metaphorical Lions, so also of real ones.

Dan. vi. 22.

Gen. xxiv. 40.

2 Kings i. 15.

Acts xii. 7.

Acts xii. 23

One went with Abraham's servant to prosper him in the way; one appeared to Elisha to give him a safe conduct to the king; one let Peter out of prison; and if persecutors persist, they are removed by Angels.

Matt. xxiv. 31.

They will be employed in the resurrection, and the judgment, to gather together, from the four winds, the dust of the Elect, and to gather out of Christ's kingdom, both soul and body, all that offend.

Matt. xiii. 41.

1 Cor. iv. 9.

1 Tim. v. 21.

Luke xvi.

They are witnesses of the saints sufferings.

Lastly, They hover around the bed of sickness, watching to bear away the souls of the saints to bliss.

“ Angels guard the new Immortal
 “ Through the wonder-teeming space,
 “ To the everlasting Portal,
 “ To the Spirits resting-place.”

APPENDIX F.

We see also, that, as the object of the ministry of Angels is limited to the Elect, and yet, that Angels sway the destinies of Heathen nations, we come to this conclusion, that the changes of kingdoms are all for the good of the Church of God.

But WHY does God use the intervention of Angels? “ Far be it from us to think, that the Lord useth the ministry of Angels for any infirmity in him, or as though his power needed the supplement of his own creature. He is not like earthly kings, who are forced to do, by others, that, which they cannot do themselves; but to shew his great omnipotency and sovereignty of his power over all creatures.”

Why does God
 use the ministry
 of Angels?

Bp. Cowper,
 p. 1109.

1 Cor. xiv. 32.

(2.) God is a God of order, which, (as his other attributes,) must have a real existence and ground.

(3.) For the glory of Christ, that he as God-man, may have a real, and not only a nominal, exercise of his Lordship.

(4.) To exercise the faculties of the Angels. Their nature consists in a fitness and sufficiency to certain ends. Then, if God gets glory to himself in creating rational beings, that glory is displayed by their exercise of those faculties. As creatures, they are dependent; as intellectual creatures, they are morally dependent; and in the ministry of the saints their obedience is exercised.

(5.) To shew how great is the work of gathering the church.

(6.) For the comfort of the Saints, we may say, that, having the Lord on our side, we need no additional comfort from the ministry of creatures; yet, I think, this is contrary to the experience of us all. It is intended, that the whole family of heaven should be mutually dependent; so, when it is said, “ The Angel of the Lord encampeth round about them that fear him, and delivereth them,” it is immediately added, “ O taste, and see, that the Lord is good.”

Ps. xxxiv. 7, 8.

(7.) For the communion of the whole family of Heaven. Love is increased by kind offices. The Angels must

CHAP. II. 1-4.

lation has it, "Therefore ought we to give the more earnest heed;" for, by whatever ministry God spake, it was the duty of man to give the most earnest heed, and the Jews were expressly charged to pay diligent attention; but there may be, and most truly there are, more abundant motives to this duty under the Gospel, than there were under the Law; each annunciation in ch. i. of Christ's dignity and excellency, whether absolute or comparatively to the angelic ministrators of the Law, is a more abundant motive to heedfulness.

Deut. vi. 6-9, &c.

Motives to diligent attention.

Matt. xxi. 37.

Because he is God's Son, and speaks with the authority of a Son over his own house, there is abundant cause to "give heed;" so the Father himself is represented saying, "They will reverence *my Son*."

1 Cor. iij. 23.

Because he is the "Heir of all," "give heed;" for, having Christ, we shall possess all things.

Comp. Job i. 1; and xxix. 11.

From motives of lively gratitude, we should "give heed;" for "*he by himself* purged our sins."

So his dignity might be urged; Job's dignity and integrity caused him to be heard; but see the dignity of 'The Brightness of God's Glory,' who is sitting on 'the right hand of the Majesty in the highest.'

Matt. xli. 43.

His wisdom and goodness would be additional motives; The Queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon; but Christ

is the Wisdom of God ; who has not, as the Prophets of old, delivered only portions of the divine mind and will, but has given one entire and complete revelation ; “ Therefore it more abundantly behoves us to attend.”

CHAP. II. 1-4.
1 Cor. I. 24.
Col. II. 2.

Moreover, it is final ; the revelation by Messiah is “ in these last days :” so, in the parable, to which we before alluded, it says, “ *last of all*, he sent his Son ;” “ Therefore should we give the more earnest heed.”

Matt. xxi. 37.

Obs. 1. The basis of all exhortation, *inasmuch as it is peculiar to the Gospel*, is the incomparable excellency of the Person and work of Messiah ; for so, both absolutely, and relatively to the Law of Moses, does the Apostle here infer, and enforce these cogent reasons to perseverance.

Obs. I.

Obs. 2. We may see the use of *doctrines* ; not bare *speculation*, but *edification* ; and the various intertexture of doctrines and exhortations in this Epistle displays much of the Apostle’s wisdom ; for, as every exhortation flows naturally from the doctrine preceding, so always the principal matter of it leads directly to some other doctrinal argument, on which he intends next to insist.

Obs. II.

From Owen.

“ It behoves us ;” In regard of the necessity, which is intended, it is oft translated ‘ *Must* ;’ and this in a double relation ; one, to God’s decree, the other, to God’s charge ; the former respects God’s determinate counsels, his secret and absolute will ;

Necessity of performing the duty.

Matt. xxvi. 54.

1 Tim. iii. 2.

CHAP. II. 1-4.

1 Cor. ix. 16.

From Gouge.

Ditto.

Jos. xxiv. 19.

Object.

Rom. x. 14. 17.

Chap. iv. 2.

Duty.

Acts xvi. 14.

Rom. vi. 17.

the latter, his revealed word, and approving will; here it is used in this latter relation to duty. It may be said of hearing the Gospel, what Paul said of preaching it, "necessity is laid upon me, yea, woe is unto me if I *hear* not the Gospel."

The Apostle ranks himself in the number of those, on whom he lays this necessity; he speaks not in the second person, "*Ye* ought;" but in the first, "*We* ought;" Joshua's pattern is pertinent to this purpose, "*WE* will serve the Lord."

"The things [we have] heard." Thus the Apostle expresses the doctrine of the Gospel, with respect to the way, in which it was communicated, viz. by preaching; for "*faith cometh by hearing,*" and hearing is of the word preached; so the Gospel is called "*the word of hearing:*" and it behoves us to consider the way of salvation proposed to *us*: not whether, or how, any, who hear not, are saved; but whether, or how, we, who hear, shall be saved.

The duty itself directed unto, and the manner of its performance, are expressed in the word '*attend*;' it implies reverence, assent, and readiness to obey; thus "God opened the heart of Lydia *to attend* unto the things that were spoken;" there was no need of opening her heart, for the mere attention of her ear; but she attended with readiness, humility, and resolution to "*obey from the heart.*"

The danger of neglect is subjoined. This act of slipping out or 'sliding by,' is spoken of persons, and not of things, "lest we slip out;" which implies rather the danger of our being lost from 'the way of salvation,' than of the word being lost to us by oozing out, as through a sieve; either way, truly it denotes the unprofitableness of careless hearing:* but the Apostle is urging the necessity of diligent attention to the mode of salvation, newly revealed by Messiah. If the Hebrews were inattentive, and continued in the old channel, "as the stream of the brook, they" would "pass away;" for the river of life was now, as it were, diverted into the Gospel course, and they might "glide past, and be lost," "as water spilt upon the ground;" or, to use the language of the Psalm, quoted by the Apostle to prove the wickedness of the Jews; lest they should "melt away as waters [which] run continually;" this interpretation appears strengthened by what follows.

CHAP. II. 1-4.
Caution.

Job vi. 15.

2 Sam. xiv. 14.

Comp. Ps. lvi. 4.
with Rom. iii.

Ditto, ver. 7.

"At any time." Watchfulness unto the end is here urged, in the general; at no time must we be negligent; but I think there are times of danger, to which this "at any time" may specially refer, and against which this Epistle is written for warning.

Amplified.

* Hesychius explains it, by 'to decline,' to be of an inconstant, or unsteady character.—*Schættgen*.

CHAP. II. 1—4.

Luke iv. 20, 27.

Eph. iii. 5.

1. WHEN THE LORD UNFOLDS NEW TRUTHS. As when Jesus hinted at the calling of the Gentiles, by mentioning two instances of mercy to Gentiles; this was a mystery, “which, in other ages, had not been made known unto the sons of men;” so all in the Synagogue “were filled with wrath,” and thrust Messiah out: Thus, when men hear somewhat more than comes into their scheme of revelation, they are offended.

Heb. xii. 2, 4.

2. A TIME OF PERSECUTION. A danger, to which apparently the Hebrews were specially exposed; so the Apostle urges, when winding up, and applying his doctrine: There are other times of peculiar danger, as prosperity, &c. but those mentioned appear to arise most directly out of the particular state of the Hebrews.

Use.

A practical improvement, forced upon us, is, that diligent attendance on the Gospel is indispensable to perseverance: Dr. Owen mentions the following requisites to heedful hearing.

Matt. xiii. 45.

Matt. xxii. 8.

1. VALUE OF THE GRACE TENDERED. The word ‘attend’ implies such notice of a thing, as proceeds from estimation of its worth. The field, in which is the pearl of price, must be bought at the expense of all the goodly or mock pearls. They, who esteemed not the marriage feast above even all *lawful* avocations, were shut out, as unworthy. Had we seen the lightnings, and

heard the thunderings, and the voice of the trumpet, waxing louder and louder upon Sinai, we should have given earnest heed to the awful words then uttered; but we see, by the Apostle's comparison, that there is more urgent and awful reason for us to hear the words of the Gospel; *that* was a ministration of glory; but *this* is a glory, which excelleth; if the ministration of the Gospel be not looked upon as full of glory, it will never be attended to: *that* was truly a ministration of death; but *this* is 'a savour of death unto death.'

CHAP. II. 1-4

2 Cor. iii. 8, 9.

2. DILIGENT SEARCH INTO THE MIND OF GOD, digging as for hid treasure. Prov. ii. 4.

3. MIXING FAITH. Believing is the end of hearing; faith is the ear of the soul; "Why do ye not hear?" says Christ. They heard with the outward ear, but not with the soul's ear. Chap. iv.

Isa. vi. 9.

4. EXPRESSING THE WORD RECEIVED BY A CONFORMITY OF HEART AND LIFE is necessary to proper attention, for one can hardly be said to do a thing, which is appointed to a certain end, if we, in so doing, do not aim at the end.

5. WATCHFULNESS AGAINST PREJUDICE AND OPPOSITION; for we cannot give a fair hearing, if we prejudge and resist the truth. Owen concludes, "Let us not deceive ourselves; a slothful negligent hearing of the word will bring no man to life. The commands we have to watch, pray, strive, labour,

CHAP. II. 2-4.

and fight, are not in vain. The warnings given us, of the opposition that is made to our faith, by indwelling sin, Satan, and the world, are not left on record for nothing, no more are the sad examples, which we have, of many, who, beginning a good profession, have utterly turned aside to sin and folly."

Exhortation enforced.

Ver. 2-4. In this Epistle, there is much parallelism and antithesis, which may be considered very beneficially to a right understanding of its several expressions. The verses, which we are about to consider, appear an instance of both; they are parallel to ch. x. 28, 29, the Apostle there applying the doctrine with a warning similar to that, with which he here unfolds it: We shall also presently attempt to shew, that there is an antithesis throughout, between the various clauses of these verses.

Ver. 2-4 parallel to chap. x. 28, 29.

Parallelism.

Parallels.

"For if the word spoken by Angels was steadfast, and every transgression and contumacy received a just retribution, "How shall we escape, having neglected so great a salvation? Which being at first spoken by the Lord, was confirmed to us by those who heard" [him.]

"He that despised Moses' Law, perished without mercy under two or three witnesses.

"Of how much sorer punishment, suppose ye, shall he be found worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the Spirit of Grace."

Here the word spoken by Angels answers to 'Moses' Law: 'receiving a just retribution, is 'perishing without mercy:' 'How shall we escape?' implies what is expressed by 'how much sorer punishment?' The 'blood of the covenant' is 'the great salvation;'

the 'treading under foot the Son of God' is neglecting his ministry, 'which, at the first, began to be spoken by the Lord.' Doing 'despite to the Spirit of Grace,' refers to the confirmation, by signs, &c. and gifts of (the) Holy Spirit. CHAP. II. 2-4.

In this passage, these sentences appear respectively antithetical; 1. The Law and the Ministers, who propounded it, are opposed to the Gospel, and its great Revealer; 'The word spoken by Angels' is opposed to 'The great salvation' 'spoken by the Lord.' The one, the letter, the other, the Spirit; the one administered by servants, the other by a Son: but 'the Word,' being opposed to *so great* a salvation, implies, that the Apostle is speaking of the Law as a mean of salvation. The sanction is expressed in one, and but implied in the other; 'How shall we escape?' 'A just retribution;' but which may be supplied from ch. x. "Of how much sorer punishment," &c. The conduct deprecated, in the one, is expressed by 'disobedience,' in the other, by 'neglect.' Antithesis.

Lastly, The subordinate ministry of the Apostles may answer to the subordinate ministry of Moses, implied, but, judiciously, not expressed. We will now proceed according to the course of the text.

"For if the word spoken by Angels." Inference.
The causal conjunction, "For," shews, that what follows is to confirm and enforce the

CHAP. II. 2-4

Argument from
the less.

Acts vii. 53;

Gal. iii. 19.

Owen.

Chap. i. 1.

John ix. 29.

Philo in *inmar-
tione Decalogi*,
from Wilaits, of
the Creed, Vol. II.
p. 167.

inference and exhortation in ver. 1. The conditional particle, "if," implies, that the principal motive is an argument from the less to the greater. The Law is introduced periphrastically, as 'the word spoken by Angels.' The Apostle thus admits the full dignity of the Law, that such ministerial promulgators indicated, and of which, it seems, the Jews boasted; this Stephen assumes, and our Apostle affirms; 'A word of the same original and sense is used in both places, though by our translation variously rendered.'*

But the Apostle had declared, that God himself was the *Author* of all revelation; it also appears, that he, who spake on the Mount, in the name of God, and whom Stephen called 'The Angel,' was Jehovah; this the Jews, I apprehend, also held: "We know," say they, "that God spake unto Moses:" How then was "the word spoken by Angels?"

Philo says, God spake not by himself, but, "filling a reasonable mind with a distinct knowledge, which moulding and attenuating the air, and changing it to a flaming fire, he gave forth an articulate sound; as breath does through a trumpet." This I apprehend to be the truth; the ministry of Angels was used to form the vi-

* "We learned the most excellent and most holy constitutions of the Law from God by Angels."—*Josephus*, Lib. v.

brations of the air, which conveyed the words; and this, I suppose, may be expressed in Ex. xix. 19, "Moses spake, and God answered him *by a voice*." CHAP. II. 2-4.
Ex. xix. 19.

2. The Law is here considered, (1.) As a mean of salvation, else there would be no propriety in the opposition to "*so great* a salvation," in the other clause; and, (2.) As a method of recovery, because of the double expression, "transgression AND contumacy;" it is not transgression taken alone, that brings the 'retribution,' but it is 'transgression and contumacious disobedience,' that is, I apprehend, neglect of the means, provided for the recovery of the sinner after transgression. Few regard the Law as a system of Grace, but the generality contemplate a part, viz. "The ten words," or "The ministration of condemnation," as the whole. I am not speaking of the Law, as used by those legalizers, who, *after* the types of the Law had been fulfilled in Messiah, yet wished to continue under the Law, using it as an intrinsically meritorious ground of obedience unto salvation; but the Law, in its extensive sense, as used by a spiritual Jew, *before* the coming of Messiah: *that*, I say, was a system of Grace; for under it there was a provision for the sinner's acceptance; and, in this sense alone, does the Epistle to the Hebrews contemplate the Law; there is not a word about the ten command-

The Law a mean of salvation.

See a similar expression respecting the Gospel, 2 Epi. John, ver. 9.

As the word "disobedience" is put in opposition to "The obedience of Christ," 2 Cor. x. 5, 6.

2 Cor. iii. 7. 9.

CHAP. II. 2.

We may hereafter have an opportunity of entering more fully on this subject.

"A just retribution."

Rom. vi. 23;
2 Pet. ii. 13.

ments, but the parallel is drawn between the typical and ceremonial services of the Law, and the true work of Messiah.

The punishment of sinners is called a just retribution, or, as in our translation, "a just recompence of reward;" implying, that the sinner earns "the wages of sin;" "The *reward* of unrighteousness," for the condemnation and punishment of sinners, proceed, not from the sovereignty of God, but exclusively and meritoriously from themselves; it, moreover, implies a measure of punishment, according to the aggravation of the guilt. The despising Moses' Law was 'a perishing without mercy,' a punishment more intolerable than awaits even corrupt Sodom. But the converse of "so great Salvation," is, "so great" "damnation;" "a *much sorer* punishment" is the Gospel sanction, here introduced with an emphatic interrogative, "How shall we escape?" implying the certainty of the punishment, and that this great salvation is the alone way of escape.

"If we neglect."

"If we;" the Apostle includes all; no office, however exalted, will exclude the necessity of personal religion. The Apostle elsewhere declares, that he rests not on his office of preaching to others, but he fights, he strives, "lest," says he, "after having preached to others, I myself might be a cast-away;" that is, as I understand, not that I Paul am doubtful of my individual

salvation; but I Paul do not rest my salvation on having preached to others, but on my own personal religion. CHAP. II. 2-4.

“If we neglect.” The neglect of the great salvation answers to the ‘disobedience’ in the former clause; it does not imply sinning presumptuously, nor any open expression of enmity; but mere indifference; Christ unsought, or unapplied. 1 Cor. ix. 27. “A great number of us hate the known sins of many; Adulterers, Drunkards, Oppressors, Dissemblers, Flatterers, &c. but, surely, this is not enough; if we do but *neglect* the Gospel, how shall we escape? If the Law, given by Angels, not only forbid sin, but also required our love, how much more does the word, spoken by the Son of God, not only forbid open transgressions, but how ought we to love it; how to delight in it; how to account all things but dross, in comparison of the excellent knowledge of Jesus Christ; that we may know him, and the power of his resurrection; and the fellowship of his sufferings, being made like unto his death, trying how we may come to the resurrection of the dead? This, dearly beloved, must be our life; and we must be as men, who have both dwelling and freedom in the Heavenly Jerusalem, to rejoice in the Lord and always rejoice: For, if either we be of a dull spirit, that we have no joy of our hope, or, when we taste a little, if it be straight forgotten, so that the Prophet’s

Danger of negligence.

CHAP. II. 2-4.

words be true in us : That "our righteousness is as the morning cloud, and as the morning dew, it goeth away : " it is with us according to the common proverb, As good never a whit, as never the better : and all our religion is vain ; for a spirit of slumber hath overtaken us, and, though we draw not our sin after us, as with cart ropes, yet we do neglect the great salvation of Christ. This I say, that we might stir up the grace of God, that is in us ; not once to be negligent in the care of the Gospel : but that it may ever be unto us, as it is indeed, a promise of gladness ; the pleasure of our youth, the comfort of our age, that our days may be peace."

Deringe, second reading on Heb. p. 112, 113.
" So great a salvation."

" So great a salvation." The Gospel is described in its nature. It is called, " So great a salvation," (as opposed to " the word spoken by Angels ;")

1. *By a metonymy of the Subject for the Adjunct* ; because the matter and subject of it is Salvation ; so it is Salvation *declaratively*, and it is " *so great a salvation*" declaratively.

(1.) *By comparison*, in regard of clear manifestation over types, &c.

2 Cor. II. 15-18.

(2.) *By extension* to Gentiles as well as Jews.

Isa. xlix. 6.

2. *By a metonymy of the Effect for the Cause*, as it is *instrumentally efficient*.

(1.) Because in and by it, God exerts his mighty power in saving the believing ; but

Rom. i. 16.
1 Cor. i. 18.

it is the word engrafted, that saves the soul : CHAP. II. 2-4.

The manner of regeneration by the word is James i. 21.

declared, 1 Pet. i. 23. " As every life pro- 1 Pet. i. 23.

ceeds from some seed, that hath in itself virtually the whole life, to be educed from it by natural ways and means, so the word in the hearts of men is turned unto a vital principle, that, cherished by suitable means, puts forth vital acts and operations ;" by this means, we are born of God, and quickened, who " by nature are children of wrath, dead in trespasses and sins."

I think from Owen.

(2.) *In communicating the Spirit.* The 2 Pet. i. 4. promises of the Gospel are the chariots of the Spirit. Every evangelical promise is unto the believer, as it were, the clothing of the Spirit, in receiving whereof, he receives the Spirit himself, for some of the blessed ends of this salvation. Owen.

It is true, that the Gospel is called Salvation *metonymically* ; " but in this adjunct of *great, so great*, the effect itself, *Salvation itself*, preached and tendered by the Gospel, is principally intended." It is so Ditto. great—How great? inexpressibly great ; as great, as his rich mercy can provide, and God is "rich in mercy, according to his great love, wherewith he loved us ;" the richness of his mercy is according to the greatness of his love : and how great is his Love ! it is *so great*, that God so loved the world, that he gave his only-begotten Son. Here then we travel in the circle of God's

CHAP. II. 2.

mercies, like his own eternal purposes and counsels of love and grace, without beginning or end.

It is great *as* its Author, and *in* its Author; for it is the great manifestation of the *Love of God*, or of *God*, who is *Love*.

Rom. xi. 33;
1 Cor. i. 24.

Eph. iii. 10.

Col. ii. 3.

It is great in the display of the wisdom of God. Hence it is called, the wisdom of God: as that, wherein he is pleased principally to unfold his eternal wisdom; and not only so, but the *manifold wisdom of God*, that is, infinite wisdom, exerting itself in unspeakable variety of ways, for the accomplishment of the end designed; yea, all the treasures of wisdom are said to be laid out in this matter, and laid up in Christ Jesus. Certainly the product of infinite and eternal wisdom, of the counsel of the will of the most Holy, wherein the treasures of it were laid out with a design to display its manifold variety, must needs be great, very great; so great, as cannot be conceived, or expressed; might we here stay to contemplate and admire, in our dim and dawning light, in our weakness, according to the meanness of our apprehensions of the reflections of it in the glass of the Gospel, the eternity of this contrivance; the transactions between Father and Son about it, the retrievalment of the lost Glory of God by sin, and ruined creation in it, the security of the holiness, righteousness, veracity, and vin-

dictive justice of God, provided for in it, with the abundant overflowings of grace, goodness, love, mercy, and patience, that are the life of it; we might manifest, that there is enough in this fountain to render the streams flowing from it great and glorious; and yet, alas! what a little, what a small portion of its glory, excellency, beauty, riches is it, that we are able in this world to attain unto! How weak and mean are the thoughts and conceptions of little children, about the designs and counsels of the wise men of the earth! and yet there is a proportion between the understandings of the one and of the other; but there is none at all between ours, and the infinite depths of the wisdom and knowledge of God, which are laid out in this matter. We think as children, we speak as children, we see darkly as in a glass, and the best acting of our faith in this business is humble admiration, and holy thankfulness. Now, certainly, it is not in the capacity of a creature to cast greater contempt upon God, than to suppose He would set all his glorious properties on work, and draw forth all the treasures of his wisdom, to produce or effect that, which should be low, mean, not every way admirable."

Owen's Works,
Vol. xxiv. p. 229.

It is great as its administrator, or ministerial founder; for Christ is not only the Saviour of his people, but he is their *salvation* in the abstract. It is great, in being

CHAP. II. 2.

finished and complete. He "made an end of sin." It is all in him, and none out of him; all, who are saved, are "saved in the Lord." "Saved in him, with an everlasting salvation." And thus it is great according to the rich treasures of grace that are in Christ Jesus; great in its provisions for the salvation of all sorts of sinners. See a catalogue of washed, justified, and sanctified ones, "fornicators, idolaters," &c. "Such," says the Apostle, "were some of you." So transcendent is the richness of the grace of Christ.

1 Cor. vi. 9—11.

When spoken.

"Which being at first spoken by the Lord."

This salvation, I apprehend, was proclaimed, after it was wrought out. The resurrection of Messiah was the beginning of this new dispensation of the "last days." Christ's personal ministry on earth was not to abolish "the Word spoken by Angels," but to fulfil the law. Jesus "came and preached peace," *after* he had abolished the enmity in his flesh on the cross. So the Apostle, therefore, urges, when summing up and applying the doctrine of this epistle; "see that ye refuse not him, that speaketh *from heaven.*" And, perhaps, the title here used, "The Lord," may allude to Jesus having fully entered into his Lordship, or to his being "made Lord and Christ" at his resurrection, and the Gospel being delivered by him, in that character and capacity.

Eph. ii. 15—17.

Chap. xii. 25.

Acts ii. 36.

"First" "by the Lord."

The publishers were, then, "first," "The Lord," during the forty days of his continu-

ance on earth, after his passion, while conversing concerning the kingdom of heaven. It was subsequently published on the day of Pentecost by the Apostles, here periphrastically described by a necessary qualification of competent witnesses, viz. "those, who heard."

CHAP. II. 3.

The Apostles are, perhaps, opposed to Moses, not expressly, but by implication.

"To us." 'Us' is sometimes taken largely and indefinitely, but I here understand it precisely and formally to include Paul himself. It says not, that the Gospel was revealed to Paul by them, but was confirmed; which might relate to his having that Gospel, which he first received by revelation, confirmed out of the mouth of the Apostles, when he went up to Jerusalem to conference.

To whom confirmed.

The co-witness of God, I suppose, also refers to the day of Pentecost. The signs, prodigies, and various mighty powers and distributions of the Holy Spirit are contrasted with the lightnings, thunders, earthquake, and voice of the trumpet waxing louder and louder at the giving of the law.

'God co-witnessing.'

Ex. xix. 16-18.

Signs appear addressed to the eye; the wonders, or prodigies, might refer to the great Pentecostal miracle, of all nations hearing in their own tongue the wonderful works of God. The various mighty powers might be the miraculous cures, death of Ananias, &c. the distributions of the Holy Spirit, the different gifts to the Church, received by laying on of hands, or, perhaps,

Acts ii. 11.

Ch. vi. 2 and 4.
Eph. iv. 1 Cor.
xii. and xiv.

CHAP. II. 4.

the distinction between signs and wonders, may be in their effect: to some they may *signify* God's approbation of the doctrine, as when the Jews said, "What sign shewest thou?" *i. e.* that thou art the Messiah; and they are wonders, and not signs, to those, who only said, the Apostles were filled with wine. So Paul says, "Hear, ye despisers, and *wonder* and perish." He appeals to the Corinthians, that he had the *signs* of an Apostle in the same terms, "Signs, and wonders, and mighty deeds."

2 Cor. xii. 12.

This is evidently
meant of the
influence.
Bp. Middleton.

Bishop Middleton would understand Holy Spirit here to mean *the influence*, but by the parallel clause, chap. x. 29, I should think the PERSON of the Holy Spirit must be meant; 1 Cor. xii. 4, also appears to ascribe this distribution to the sovereign will of the Holy Spirit.

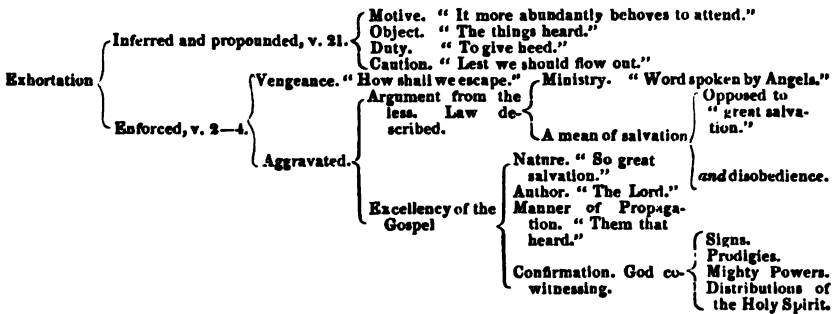
1 Cor. xii. 4.
and 11.

They may be called gifts, as implying, that they are not acquired by nature, or the use of means. They are 'divers distributions.'

1. Communicated to 'divers' persons.
2. Of 'divers' kinds.
3. And were given in several degrees.

According to his own will; (1,) freely; (2,) to whom he will; (3,) what gifts he will; (4,) in what measure he will; "for there are diversities of gifts, but all these worketh that one and self-same spirit, dividing to every man severally as he will."

1 Cor. xii. 11.
Lawson.

Analysis.

"For he has not subjected to Angels the future Ch. II. 5—10.
 "habitable world, concerning which we speak, but
 "one expressly testified somewhere, saying, 'What
 "is man, that thou rememberest him, or a Son of
 "Man, that thou visitest^a him? thou hast minished^b a or "regardest."
 "him for a little, in comparison with Angels; b Ps. cvii. 30.
 "with glory and honour hast thou crowned him, and
 "hast set him over the works of thy hands; all
 "[things] hast thou subjected under his feet;' for
 "in having subjected all [things,] to him, nothing has
 "he left not subject to him; but now not yet do
 "we see all [things] subjected to him, but the [one]
 "minished for a little in comparison with Angels, we
 "behold [even] Jesus, on account of the suffering
 "of death with glory and honour crowned, that
 "by God's grace for every [man] he might taste
 "death; for it became him, for whom [are] all things, Rom. xi. 36.
 "and through whom [are] all things, many sons
 "into glory leading, the author of their salvation
 "through sufferings to perfect." "All these things." *Besa.*

The Apostle is, (I conceive,) proceeding to
 urge the certainty of a just retribution to
 those, who neglect the great salvation of
 Certainty of retribution.

CHAP. II. 5—10. Jesus; and this certainty he enforces, by establishing the fact, that the future state of reward and punishment, here designated ‘the world to come,’* is put in subjection—not to the Angels, but to the man Christ Jesus, when all, without exception, and, therefore, his enemies, shall be made the footstool of his feet.

Connexion.

The first word “for,” marks the dependence of ver. 5, upon the preceding context. The word spoken by Angels had fearful accompaniments: but the word of Christ has sanctions still more awful; “for,” not to the Angels, but to the Son of Man, is the world to come, or day of judgment, subjected. Read chap. xii. 18—21: so dreadful was the delivery of the law, that Moses quaked exceedingly; but the still small voice of the Gospel, more widely and more loudly proclaims, than the thunders, winds, and rocking mountain, the immediate nearness of the Lord: let us, then, hear with reverence.

Ver. 5. A negative proposition.

Ver. 5, is a negative proposition, in which is,

1. The subject, “Habitable earth to come.”

* “As to the power of judging and rewarding at the last day, it is openly manifest that God hath not put this world to come in subjection unto Angels, but unto Jesus alone.” *Owen*.
 “If Christ be so great a Lord, that he hath dominion over all things, and hath, indeed, power to dispose of that happiness of the world to come, they that neglect his teaching shall be most worthy of greater punishment than such as in times past neglected to live according to the law.” *Meyer*.

2. The limitation, “concerning which we CHAP. II. 5-10. treat.”

3. The predicate, “not subjected to angels.”

1. The subject. “The habitable earth to come.” This expression probably refers to Isa. ix. 6. Among other titles there given to the Lord Jesus, is that of ‘Father of the World, or Age to come.’ Isa. ix. 6.

Concerning the meaning of this expression, there is some difference of opinion; Owen says it is “the new heavens and new earth,” that God promised to create, which refers to the days of the Messiah; he adds, “that the latter Jews sometimes call it ‘the future world,’ though usually by that expression they intend the world of future bliss.” According to my rule of interpretation, I must adopt the sense of the Hebrews: these two opinions of theirs are not irreconcilable, but, on the contrary, they are quite consistent. Isa. lxxv. 17; lxxvi. 24.

From the Appendix, I think, it may be seen, that the expression, “The world to come,” implied to the Jews a resurrection state in the renovated earth, during the reign of Messiah; that this state should spring out of those previous days of Messiah, which are called the “Last Days;” and that in the ‘world to come’ should be the day of Judgment; their interpretation I shall attempt to confirm.

Those, who differ from us, are divided in their opinions: some would make this ex-

CHAP. II. 3.

pression to denote heaven, others say, that this present dispensation is intended.

I. THAT THE PRESENT GOSPEL STATE IS NOT INTENDED, appears from the following reasons :

Gospel state not intended.

1. The Apostle manifestly appears to me to speak of a dispensation, future to the time, in which he wrote ; a state of things hereafter to come ; but he wrote after the Jewish economy had been abolished thirty years.

Isa. lxxv. 17 ; lxxvi. 72 ; with 2 Pet. iii. 13.

2. It is the state of things, described in Ps. viii., the subjection is of sheep, oxen, and the beasts of the field. We may also compare the above-mentioned passages of Isaiah with 2 Pet. iii. 13, " We, according to his promise, look for new heavens," &c.

3. In the parallel passage, ch. x. (to which I have already referred,) the parallel clauses, I conceive, are in ver. 30, " for we know him that saith, ' Vengeance [belongeth] unto me, I will recompence, saith the Lord.' And again, ' The Lord will judge his people,' [it is] a fearful thing to fall into the hands of the living God."

Nicene Creed.

4. If I am right in marking the connexion, it is not the day of grace, but of glory and retribution, the hope of the faithful, the fear of the reprobate. Thus the orthodox are led to say, " I look for the resurrection of the dead, and the life of THE WORLD TO COME."

The meaning of this expression in the Nicene Creed, may, I conceive, be fixed beyond a doubt, by the forms of ecclesiastical doctrine, set forth by the same Council of Nice, according to which forms all the teachers in the church were to frame their discourse, and direct their opinions. Among these, the form for the doctrine of the state of the resurrection, is recorded by *Gelasius*, by *Cyzicenus*, in his *Historia Actorum Concilii Niceni*: "The world was made more minute or less (*i. e.* viler), because of foreknowledge: For God foresaw, that man would sin, therefore we expect new heavens and a new earth, according to the holy Scriptures, when shall shine forth the apparition (or appearance) and kingdom of the great God and our Saviour, Jesus Christ." And then, as Daniel saith, The saints of the Most High shall take the kingdom, and there shall be a pure earth, holy, a land of the living, and not of the dead, which David foreseeing, by the eye of faith, cries out, "I believe to see the goodness of the Lord in the land of the living;" a land of the meek and humble, for "Blessed (saith Christ) are the meek, for they shall possess the earth." And the Prophet saith, "The feet of the meek and humble shall tread upon it."

Dan. vii. 18.

Ps. xxvii. 12.

Matt. v. 5.

Isa. xxvi. 6.

Home's Day Star,
Lib. iv. chap. 5.

I will add but one more observation, to establish this point of orthodox faith, both among Jews and Christians. The Gospel

That is according
to the Gamera
Sanhedrim, and
the Nicene Creed.

CHAP. II. 5.

dispensation was immediately made subject to Jesus ; but now, says the Apostle, we see not yet all things (in this world) under his feet ; nay, it must be after the resurrection of the saints ; for the last enemy, that shall be made impotent, is death.

II. Heaven not
intended.
Ps. viii.

II. THAT HEAVEN IS NOT INTENDED.

When we examine the viiith Psalm, which is a description of this “ world to come,” I trust, we shall clearly see, that it denotes, as Owen observes, “ A certain state and condition of things in this world ; for the Apostle does not treat directly concerning heaven.” And why should heaven be called the world *to come* ? whereas, it is extant now, as well as the earth, which is called, in opposition, “ the present world ;” and to call heaven the *world to come*, because we are to go to it,” (as I think Beza says,) “ is rather harsh ;” besides Christ has *now* all power in heaven. And that it must relate to the state of things to be established on this earth at Messiah’s second advent, appears from this consideration ; according to the Apostle’s argument, it refers to that state, when all things, without exception, shall be subjected to Messiah ; but, upon the subjection of all things, he is to resign to the Father the kingdom, which he now possesses ; thus we are brought to the consideration of the economy of God’s kingdom already handled. The remaining clause of this verse is, “ concerning which we treat.”

Eph. i. 21.

See on chap. i. 13,
and Appendix D.

We are informed by Peter, that Paul, in all his Epistles, speaks of "these things," which things are "the new heavens and new earth," in opposition to "the heavens and earth which now are:" I have attempted to shew hitherto, that this has been the subject of this Epistle; and I trust, that, as I proceed, I may be enabled farther to establish that fact.

CHAP. II. 5.

2 Pet. iii. 16. with
18.
Dr. Goodwin on
Eph. i.

Ver. 6. "But." That which is not predicated of Angels is predicated of a "Man;" for the particle of opposition, "But," is here made the note of an assumption, which the quotation from the Psalm viii. is to establish; 'for unto Angels hath he not subjected that world to come . . . but unto him, concerning whom it is said, "What is man," &c. The Apostle's proof from the testimony is to this purpose; "All things were made subject to a man, who, for a little while, was depressed to a state lower than that of Angels; but this man was Jesus; and this assumption he proves from the event:" the testimony having been verified in two instances, viz. in his depression, and subsequent investiture with glory and honour, we infer, that what we see not yet fulfilled, will, however, be assuredly accomplished in that same man. Perhaps the Apostle insinuates the sufferings of Jesus in a quotation from the Old Testament, rather than by his own direct assertion, in order that "a crucified Messiah" might

Chap. ii. 6.

Dr. Gouge.

Owen.

1 Cor. i. 23.

CHAP. II. 6.

be put before the Hebrews in the least offensive manner; and having already established Christ's being "crowned with glory and honour," he now points out, that the previous state of humiliation was absolutely necessary, both to this, and to that farther state of universal dominion, the establishment of which, under their Messiah, the Jews anxiously anticipated.

"A certain man in a certain place," *i.e.* David in the viiith Psalm, "expressly testified," viz. that the world to come is decretively subjected to a son of man; The Apostle brings it in as an express proof; it is not simply an allusion, but a direct prophecy.

APPENDIX G.

"The world to come."

I must, according to my design, attempt to discover, what idea the Apostle intended to convey to the Hebrews, in using an expression so common in their writings.

We have already seen, that the "Last Days" were always considered the days of the Messiah, and that the Apostle applies that expression to this present dispensation. It is also true, that "the world to come" is supposed by the Jews to refer to the times of the Messiah; of which I have already given an example on ch. i. 13; it is necessary, therefore, to inquire, whether these two expressions were considered to relate to the same time, or were in fact synonymous.

*De Resurrectione
Mortuorum,*
Book iii. chap. 1.

In a treatise by R. Menasse ben Israel, three several opinions of the Rabbins are presented, touching the meaning of the phrase, "The world to come."

1. Some understand the world of separated souls.
2. Others, that world, which shall follow a certain term of time, after the time of the resurrection.
3. Others, That world, which begins at the very hour of the resurrection, which third opinion, saith learned R. Menasse, is to me most probable. Of this opinion was R. Moses Gerundensis; his view, in sum, was as follows: The world to come is that, which immediately follows the resurrection of the dead, into which all that live piously, *probously*, and honestly, being raised, shall be brought in soul and body conjoined, to enjoy indefinitely, and without end, the reward of their labours.

APPENDIX G.

With this concurs that in the Sanhedrim: "No man of those, that deny the resurrection, shall partake of the world to come:" giving this reason, "Whoever denies the resurrection of the dead, by this very thing there cannot redound to him a share in the resurrection from the dead."

Consonantly R. Abraham Bibag. proves, by several places of Scripture, that the hour of the resurrection of the dead, and the continued and perpetual life, which shall follow, is called 'the world to come;' for although oftentimes the same name is given to the world of departed souls, yet properly and more rightly is understood the world of the resurrection of the dead."

Dr. Home's Day
Star.

This, perhaps, might suffice; but, as the Apostle is *discoursing* of "the world to come," the fixing the meaning of that expression *determines the general subject of the Epistle*; I will, therefore, add one or two more sentences in confirmation.

"If thou makest thy works good, shall not thy sin be forgiven thee? And if thou makest not thy works good in this world, thy sin is kept unto the day of Judgment."—(*Targum of Jonathan ben Uziel.*) Here we have '*this world*' put in opposition to 'the day of Judgment;' but a very similar observation is yet more directly to our purpose; 'If thou makest thy works good in this world, shall it not be remitted and forgiven unto thee in *the world to come*? And if thou makest not thy works good in this world, thy sin shall be reserved unto the day of the great Judgment.' It will here be observed, that the "World to

Jerusalem Tar-
gram, in Mar-
neville.

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APPENDIX G. come," and the "Day of Judgment" are considered as convertible terms, and used in the sense, in which I suppose the Apostle here uses the expression "The World to come." One more passage must be mentioned, as it is so remarkable, when taken in connexion with the Psalm quoted by the Apostle, "O Lord, our Lord, how excellent is thy NAME in all the earth," &c. They ask, "Why do the Israelites pray in this world, and are not heard? because they know not the *plain* NAME [of God which is Jehovah] *in the world to come* [the world] of the Messiah; God will make it known unto them, and they shall be heard, *Jalkut* in Ps. xci. It is, also, clear from this, that the Jews supposed 'the world to come' would be in subjection to Messiah; it is invariably referred by them to a state after death, and *almost* universally understood to be subsequent to the resurrection; and I would venture to apply to St. Paul, what Lightfoot says of our Saviour, on Matt. xvi. 19, "To think, that, when he used the common phrase, he was not understood by his hearers in the common and vulgar sense—Shall I call it a matter of laughter or of madness?"

Ainsworth on
Ex. vi. 2.

Lightfoot on
Matt. xvi. 19.

Home's Day
Star, lib. iv.
chap. 4.

Chap. i. 6.

R. Jehosua.

Zech. xiv.

"The second chapter of the same book of Menasse is to prove, that the resurrection of the dead shall be conjoined unto the days of Messiah; he says on Isa. ii. "No doubt but, by the day of the Lord, the prophet signifies the day of Judgment, which, otherwise, is called the day of the resurrection of the dead; for then the dead are judged." We have already observed, that the Apostle cites the xcviith Psalm in this sense, the subject being the day of judgment, he introduces it as referring to the second coming of the first-begotten into the world.

The reference of the two different periods, denoted by the expressions, "Last days," and "World to come," both to the days of Messiah, is thus reconciled.

"How many," say they, "are the days of Messiah?" R. Jehosua said, that they are two thousand years. Other Rabbins said, that, according to the *time to come*, The day of the Messiah shall be one; for God, which is holy and blessed *in the future* [age] shall make one day to himself, of which we read, Zech. xiv. "And there shall be one day, which shall be known to the Lord; not day,

nor night, and it shall be at the evening time it shall be light,"* this day is the age or world to come, and the quickening of the dead. APPENDIX G.

Rabbi Ketina hath said, in the last of the thousands of years of the world's continuance, the world shall be destroyed, of which it is said, 'The Lord only shall be exalted in that day,' and (says the Gamera Sanhedrim,) tradition agrees with R. Ketina, even as every seventh year of seven years is a year of release, so of the seven thousand years of the world, the seventh thousand years shall be the thousand of release; as it is said, 'and the Lord shall be exalted in that day.' Rabb. Ketina.

The antient Rabbins clearly understood this prophecy of Isaiah of the exaltation of the Lord, as meant of the great day, which some call the day of judgment; others the day of Messiah; others the day of the renovation of the world, and of the reigning of Christ. Home, lib. 1. chap. 1.

All the opinions of the Jews are reconciled by R. Menasse, in the book before quoted, in which he sums up :

* Is the meaning of this passage, in Zech. xiv. 6, 7, as follows? "And it shall come to pass in that day, the light shall not be clear, dark;" i. e. not alternations of light and darkness, "But the day shall be one," (margin;) which shall be known to the Lord, not day nor (quere "and") night: but it shall come to pass, [that] at evening time it shall be light;" i. e. the shades of night shall not then come on, but at evening time, when the dusk commences on other days, on the contrary, in the day of the Lord, it shall be light. Comp. Rev. xxi. 25. Luke xiii. 32.

יקר.—Parkhurst.

1. To be bright, splendid, shining.

Used not as a verb, but a noun in this sense; as a N. Fem. plu. יקרות, *the bright or shining atoms of light*, occ. Zech xiv. 6, which prophecy relates to the latter and glorious days of the Church on earth. *And it shall come to pass in that day, (that) there shall not be יקרות אור, bright light—וקפאון* (as the Keri, the Complutensian edit., and very many of Dr. Kennicott's Codices read,) *and (then) gloominess; but there shall be one day; it is known to Jehovah; NOT DAY, AND NOT NIGHT, i. e. without vicissitude of day and night;) and it shall come to pass, that at even-tide there shall be light, (i. e. the light shall admit no evening.)* Nearly to this purpose, Vitringa on Isa. lx. 20, and also Bp. Newcombe on Zech.

APPENDIX G.

1. That the redemption of Israel shall be extended unto the end of the world, *i.e.* I suppose it shall not be before that period.

2. That the same end shall come before the resurrection of the dead; and because that end shall take its beginning in the days of Messiah; therefore, there is a necessity that a new world shall begin from the resurrection of the dead; therefore, it is called 'The World to come.'

In chap. v. he says, "If it so seem good to any, he may refer the glorious things afore said (*i.e.* the outshining of the righteous, Dan. xii, and no more sin, &c.) in some sort unto the times of the Messiah, because both times are connexed, the one to the end of the other, as we shewed before."

A following chapter is concerning the day of judgment. The opinion of the Rabbins is, "That, after the world shall be made new, and the dead raised, then shall be a day of judgment, in part God judged afore, the living in the war of Gog and Magog, excepting a third part of them, and after he shall come to judge the dead."

I now purpose to examine the viiith Psalm from the beginning, which I have done with all the citations hitherto, as we are in that way most likely to get to the right interpretation.

Ps. viii.

"O Jehovah, our Lord."

Title. The word "Gittith," signifies, "for the wine presses," as some observe; and so the Sept., Vulgate, and Ethiopic versions render it. Godwin mentions, that the Psalms with this title had reference, as

Godwin, Moses,
and Aaron,
lib. iii. ch. vi.

was supposed, to the feast of tabernacles, and thanksgiving for the vintage. The Jews were constrained at that feast to dwell in booths, which, they say, ought to be made with such apertures, as "that the sun and the stars might be seen through them." This may have occasioned the ideas in this sweet Psalm. And, at this feast, the Jews, it is said, expected the appearance of Messiah.* "Some of the Jewish writers apply it to the times of Edom's destruction, which was to be trodden down as in a wine-press, foretold in Isaiah lxiii. 1—3. Others interpret it of the times of Gog and Magog, when the prophecy in Joel iii. 13, shall be fulfilled." The Jews, it is well known, un-

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Rabbini apud
Jarchium in Gill.Midrash Tillim
apud Vicens.

* That the Jews expected Messiah would then manifest himself, is countenanced by John vii. 2; "The Jews' feast of Tabernacles was at hand: His brethren, *therefore*, said unto him, 'Depart hence, and go into Judea, that thy disciples also may see thee.'" His answer is, that his time was not yet come; his time of suffering was at hand, but not the time of manifesting himself in his glory, to which the feast of tabernacles referred, but being made under the Law, and the typical import of the feast of tabernacles not being fulfilled, it was necessary for him to appear before the Lord; he, therefore, did so, not however "openly, but in secret." "On all the days of this feast, they sang the 'Hallel,' composed of Psalms cxiii. to cxviii. inclusive. The Hallel, say they, recorded five things: the coming out of Egypt; the dividing the sea; the giving of the Law; the resurrection of the dead; and *the lot of Messias*. Now when they came, in the Hallel, to the beginning of Ps. cxviii., all the company shook their branches, and so did they, when they came to those words, "Hosanna, save now, Lord, I beseech thee," and again at the saying of that clause, "O Lord, I beseech thee, send now prosperity;" and likewise at the last verse."—*Lightfoot, Temple Service*.

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derstood Edom to be the Roman Monarchy, which is to be destroyed at the manifestation of Messiah, and of his kingdom: and we have seen, that the destruction of Gog and Magog is (according to the Jews) the first act of judgment; thus all these views make it suitable for the Apostle to quote this Psalm, as relating to 'the world to come,' when Messiah shall be manifested in judgment on his enemies, and to the joy of his people.

The Psalmist, from contemplating the infinite love and condescension of God hereafter to be displayed, (for the Apostle affirms, that part is yet unaccomplished,) bursts forth in the prophetic anticipation of actual fulfilment, and appropriating faith; "O Jehovah our Lord, (Adonai,) how excellent is thy name in all the earth!" The Name of the Lord is that, which he really is, in his essence and attributes. In Ex. xxxiv. 5, 6, we learn, that Jehovah descended and "proclaimed the NAME OF JEHOVAH; and Jehovah passed over his (Moses') face, and proclaimed JEHOVAH, JEHOVAH EL, MERCIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH; KEEPING MERCY FOR THOUSANDS, BEARING AWAY INIQUITY, AND TRANSGRESSION, AND SIN, AND LIBERATING,* VISITING THE INI-

Ex. xxiii. 21.

Ex. xxxiv. 5, 6.

* "Acquitting him who is not innocent."—*Geddes, in Silver's Bible*. "Clearing him, who is not clear."—*Boothroyd*. "It is certainly," says Silver, "in accordance with Rom. iv. 5, "that justifieth the ungodly."

QUITY OF THE FATHERS UPON THE CHILDREN, AND UPON THE CHILDREN'S CHILDREN UNTO THE THIRD AND FOURTH" [generation.] And thus Moses learned to plead the name of the Lord, when interceding for the murmuring Israelites. "And now, I beseech thee, let the power of my Lord (Adonai) be great, according as thou hast spoken," viz. in Ex. xxxiv. 6, "Saying, Jehovah, long-suffering, and of great mercy, bearing away iniquity and transgression, and liberating; visiting the iniquities of the fathers upon the children unto the third and fourth [generation.] Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven the iniquity of this people from Egypt even until now; and Jehovah said, 'I have pardoned according to thy word; but [as] truly [as] I live, all the earth shall be filled with the glory of Jehovah;' for the casting off of the Jews was the riches of the Gentiles. So David, also, had learned to plead the NAME OF JEHOVAH; "For thy name's sake, O Jehovah, pardon mine iniquity, *for it is great*," or "much." What a plea! "Pardon mine iniquity, for it is great!" Why does he urge the greatness of his iniquity? because the Lord is merciful and gracious, that is his Name, and, therefore, this gracious soul urged the greatness of that iniquity, of which he was conscious, as a motive to the Lord to display the glory

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Num. xiv. 17, 18.

Rom. xi. 12 and 15.

Ps. xxv. 11.

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of his grace. David, in this viiith Psalm, appears also to have borne in mind the accompanying declaration, that all the earth should be filled with Jehovah's glory; for he discourses not of what God is simply and abstractedly in himself, for thus he would have been essentially excellent, irrespective of all times and circumstances, whether the earth had ever been called into existence, or not; But the Lord's Name is here mentioned relatively, as manifested and known "throughout all the earth;" this excellency of God's Name is his rich grace and mercy, in restoring fallen man, as the following clause declares; "Who hast set thy glory above the heavens:" there is a great display of the glory of God's free grace in calling into existence intellectual intelligences, capable of loving and serving him; there is, also, a farther display of sovereign grace, beyond their creation law, in upholding the elect Angels, while others sinned, and kept not their first estate; this is what I understand by the glory of the heavens: but redemption brings to light the attribute of mercy, evolving a greater display of the Lord's glory, than that elicited through the un-deviating obedience of the heavenly inhabitants.

Ver. 2. "Out of the mouth of babes and sucklings
 "hast thou founded strength, because of thine ene-
 "mies."

Messiah cites this verse, to justify his

receiving from children the ascription of praise for salvation (*i. e.* Hosanna, "save now") which I understand thus; God causes the praise of his strength* to proceed from the lips of babes and sucklings, because of his enemies, the acknowledgment of the former "founds," or establishes it beyond the cavil of the latter; the strength, that is the subject of praise, is not his absolute omnipotence, but the power of God in Christ, the strength conferred on him, in order that, as says the Psalmist, "thou mightest cause to cease the enemy and self-avenger." Thus I understand the clause, "that thou mightest destroy the enemy and the avenger," not to refer to the *praise*, but the *strength*, the "founding" or proclaiming of Messiah's strength by babes is, because of God's enemies amongst men, but the strength, which is praised, is that, which causes to cease "Satan," who is the enemy and avenger. The Jews understood "Hosanna, save now, send now prosperity," &c. as attributable to their Messiah, coming in power; but they were offended at these expressions being applied to the Man of Sorrows, who came in weakness; yet the same alone, who was

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* "Strong praise," (*Ainsworth*,) or "praise of his strength," as the Dutch annotators say it may be turned, but, perhaps, the act of praise is fully implied in the figurative Hebrew by the expression, "Out of the mouth," in like manner, as "the calves of the lips" are "the sacrifice of praise." Whereas, in the Greek, the subject of praise may be implied in the work of "causing to cease," &c.

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Luke xix. 40.

In 1 Cor. xv. 24,
&c.

made lower than Angels, shall universally reign. I know, that most commentators interpret this expression figuratively, and consider, that Messiah uses it by accommodation; he must, however, have quoted it in its proper sense, else it would have had no authority with the cavilling Jews, and, in that proper sense, it must have been applicable, or there would have been no fitness in the quotation; and how apt it is in an argument from the less to the greater, viz. it is ordained, that even sucklings shall shout the praises of the lowly Son of Man. Then, why should not these children ascribe praise to me, the King coming to Zion, according to Zec. ix. 9. And then, how severe the implied reproof, Babes are to cry Hosanna; because the Authorities in the Church were God's enemies, and would not acknowledge Messiah; and if the weakest of intelligent beings did it not, inanimate nature should; the stones would immediately cry out. But, if this be the right sense of the passage, while it shews, how admirably it applied, to silence and reprove those adversaries of our Lord, yet, I think, it implies, that the complete fulfilment shall be hereafter. Mede observes, that "St. Paul demonstrates out of this Psalm, that Christ, before the end, shall abolish all rule, and all authority, and all power; for he must reign, saith he, till he hath put all enemies under his feet: the last enemy, which shall be destroyed, is

death; and then he alleges for his proof, that corollary in this Psalm, 'For he hath put all things under his feet.' But, in all this Psalm, there is no mention of enemies, or subduing them, but only in the verse I have in hand, which, unless it be thus expounded, St. Paul's allegation from hence will be too narrow to prove what he intendeth." I would state it as follows: The Apostle establishes out of Ps. cx., that Messiah will reign, till all his enemies are made his footstool, but this viiith Psalm is the authority for asserting, that death, as well as all other powers, shall be subjected to him; and, in return, the Apostle's assertion establishes, that this part of the Psalm will not be fulfilled, until death be subjected to Messiah; then will infants, I conceive, display as early and as evidently the praise of God, as they now evince, that they are under the influence of Satan; for our Lord having applied it literally to children, I suppose the fulfilment must be literal; or, as I said, there would be no fitness in his quotation.

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Mede's Works,
3rd edit. p. 20.

"To cause to cease," or, "destroy," the enemy, "and the self-avenger."

a This word the Apostle uses, v. 14, of this chapter, apparently in allusion to the Psalm.

Satan will then be chained; but, till then, the Church, in her afflictions and sorrows, will have to say, "By reason of the enemy, and avenger, all this is come upon us," &c. The strength, which causes him to cease, I suppose to be, the subject of the sucklings' praise, throughout all the earth.

Ps. xlii. 16, 17.

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Ver. 3. "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast stably constituted."

From a night view of the body of heaven in its clearness, (for "darkness shews us worlds of light we never saw by day,") the Psalmist is led to wonder at God's mindfulness of sorry man. But, surely, the comparison is not between the material of other worlds, and man, the intellectual inhabitant of this, for an intelligent creature, made in the image of God, however debased that image may be, is yet, in the scale of being, superior to the inanimate matter of the universe.

2. The moon and the stars are called in Scripture, the Hosts of heaven; but if the actions of intelligent beings are attributed to them, we cannot hesitate to apply those actions to the rational inhabitants of those worlds; as with the expressions, "the world knoweth us not," or, "the world is guilty before God," &c., which we do not scruple to interpret of the rational inhabitants of this earth; so, when it is said, "The host of heaven worshippeth thee," we understand it of the "multitude of the heavenly host;" "the morning stars, which sang together, the sons of God, who shouted for joy,"* even at the

Neh. ix. 6.

Luke ii. 13.

Job xxxviii. 7.

* Compare, also, the expression of Eliphaz, Job iv. 18, "Behold he put no trust in his servants, and his Angels he charged with folly," with a very similar expression of his, Job xv. 15, "Behold he putteth no trust in his saints; yea, the

time when "the heavens and the earth were made, and all the host of them." Thus, also, I understand that David, in this Psalm, as well as the Apostle in the preceding and following context of Hebrews, is drawing a comparison between man and angels. Perhaps this is farther strengthened by the expression, "THY Heavens:" Are not all things the Lord's by the right of propriety? Yes; but these are "those hosts of his," by special appropriation and election, those that "do his pleasure," in opposition to the spiritual wickednesses in heavenly places. And, if I mistake not, the Apostle speaks of the Angels in reference to this very expression, when he says, that Jesus is now "made higher than the Heavens;" perhaps there is also the same idea in the *Te Deum*; "To thee all Angels cry aloud, the Heavens, and all the powers therein." Why is the expression, "The Heavens," here introduced, if not to imply, that it is sometimes used for the heavenly inhabitants? Again,

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Gen. II. 1.

Chap. vii. 20.

3. The material of the worlds could not be crowned with glory, nor could inert matter have any thing subjected to it; what wonder, then, that God should pass by them, when intending to confer this favour and dignity on some one or more of his creatures?

4. As in the amplification, the exaltation

heavens are not clean in his sight;" and that of Bildad, Job xxv. 5, "Behold even the moon, and it shineth not; yea, the stars are not pure in his sight."

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of man, from a state below angels, to authority over all the creatures, is the subject of the contemplation, so, in the first burst of admiration, the passing by of Angels, in God's superior mindfulness of man, must be included; else I think there would be no consistency, or propriety, in the comparison.

Chap. ii. 6.

“What is man, that thou art mindful of him, or
“a son of man, that thou visitest him!”

This verse must be examined in

1. The manner
 - and
 2. The words
- } of the expression.

3. In that mindfulness and grace of God, which raised the Psalmist's admiration.

1. The manner of the expression, “What is man!” He breaks out in admiration—yea, in astonishment. Thus should we consider God's wonders in creation, in order to enhance God's grace and condescension to man; If David was so affected, upon seeing ‘the moon walking in her brightness;’ or “the stars in their courses,” how should our admiration be raised, by the helps, which science now affords, farther to trace ‘the footsteps of Deity.’ By the microscope, we learn, that all nature, which we can closely scrutinize, teems with life; by analogy, we may conclude the same of the distant universe, which the telescope discovers; shewing *specks* to be *worlds*, and *spots* to be *systems*; the distant worlds

appear as specks, while every speck is a CHAP. II a. little world. But if by the one sense of seeing, fallen mortal man can learn so much of "the eternal power and Godhead," what Rom. i. 20. will be the influx of deity to the human soul, when not only the visive faculty will be able to see, and seeing, "stedfastly" to behold Acts vii. 55. the dazzling glory of light ineffable: but when all the other senses being glorified, shall be fitted for the reception of "all the fulness of God." Let us then view God's works with *meditation* and *adoration*.

2. The condescension of God is heightened by the miserable state, to which man has brought himself; for the first word, '*Enosh*,' expresses man as mortal and miserable; obnoxious to grief, sorrow, anxiety, pain, trouble, and death. "God made man upright;" but man debased himself to a state, in which he might say "to corruption, thou [art] my father, and to the worm, my mother and my sister." Such is the intermediate Job xvii. 14. link between man and his first material "dust;" but "he remembered us in our low estate, because he delighted in mercy." '*Enosh*' here, I conceive, expresses all mankind in the condition, to which they were brought by sin, yet *then* it was that God condescended to be mindful of them; it was *then* (to apply the words recorded in Eze-
Eze. xvi. kiel,) "When I passed by thee, and saw thee polluted in thine own blood, I said unto

CHAP. II. 6.

thee in thy blood, Live," &c. but 'Enosh,' I apprehend, does not describe the same as the expression, "Son of Adam," does; for it is said of that Son of Adam, that he was depressed from a state higher than that of Angels, to a condition below theirs; but it could not be said, that *Enosh* was lessened to a state lower than that of Angels, as the being *Enosh* implies in itself being already in that lower condition; I, therefore, conceive, that the Psalmist proceeds from the *general* to the *particular*; viz. from describing the frame of the heart and mind of God towards the nature of mankind in general, to the particular effect of God's mindfulness in visiting a son of Adam, by individuating a portion into personal union with the Son of God; for, in relation to the incarnation, the expression "visiting" is elsewhere used; "Blessed be the Lord God of Israel, who hath *visited* and redeemed his people." Again, "the tender mercy of our God, whereby the day-spring from on high hath *visited* us." God's visiting "very generally denotes in Scripture some instances of his tender mercy;" and there is no instance towards mankind so great, as that of the acting of God towards us in the incarnation of his Son; but the highest instance of God's grace in visiting any of mankind, is that, in which God drew nearest to creature, even to the individual man Christ Jesus, elected to personal union with the Son of God. "There

Luke i. 68, and
78.

Owen.

could be no desert foreseen, no worth in that man, simply considered, that would require such an exaltation. It must be said to him, as well as to any other creature, "Who hath first given to God, and it shall be recompensed to him again?" and, to be sure, he hath more given to him by that election of his, than what the whole creation had, or possibilities of being created could have had: for all his righteousness extends not unto God; all is nothing to him. And in that God was for ever perfectly free, as to his will to have decreed him or not; to have decreed that man, or any other intelligent creature, to this high dignity; it was, therefore, free grace in him to decree it, and the greater was the grace, by how much the dignity was above that, which by the law of creatureship unto men or angels was their due by first creation, and enhanced also by this, that *that* creature alone was exalted unto it, and none other partook with him. It was the glory of the only begotten Son of God, peculiar to him, who was that "one Lord," and, therefore, the predestination of the Man Christ Jesus, is made by Austin the highest example and pattern of the election of grace, that is of us."

Rom. xi. 35.

Ps. xvi. 2.

1 Cor. viii. 6.

Goodwin on
Election, Vol. ii.
p. 91.

The designation "Son of man," is given, with the exception of Ezekiel, to none but Messiah, who often applies it to himself.* The

* It is probable, that the Lord Jesus, in using this title, may (in some cases) allude to Dan. vii. 13, where, the expression

CHAP. II. a.

Eph. i. 21.
1 Cor. xv. 27.

Anselm in Meyer,
who adds, "An-
gustine, in
Ps. viii. is in
effect the same."

Apostle here also appears so to refer it, and that not simply as an allusion, but as an express proof; "one, in a certain place, expressly testified." Moreover this man, says the Apostle, must have all subject to him, Angels, Principalities, and Powers; all but God; he has left nothing, that is not put under him. Hence Anselm says, "What is man;" every son of man is man; but every man is not that "Son of Man:" the "man" here meant is earthly; the "Son of Man," heavenly; the one severed from God, the other present with God; and, therefore, he is said to be mindful of the one as being set afar off, but the other he visiteth [with] whom being present he maketh illustrious by his countenance; but yet he saith, "Thou hast made him little less than the Angels," for the infirmity of his flesh, and for the humility of his passion."

Some would apply the Psalm to Adam in innocency, but neither the term "Enosh," suffering man, nor "Son of Adam," are suitable to him.

2. How could this Psalm of praise have been fulfilled, ver. i. 9, "O Jehovah, our Lord, how excellent is thy name in all the earth."

is Ben-Enosh, and not Ben-Adam, as it is in this Psalm; but I do not think we ought to confine the allusion exclusively to that passage, so as always to narrow the expression, "Son of Man," in the Gospels, to what *Ben-Enosh* would imply. There is a manifest reason for Ben-Adam being here used; as the Psalmist is discoursing of His depression from the higher to the lower state.

(1.) If taken providentially, this was not fulfilled; because though Adam was to subdue the earth and replenish it, he never did so.

(2.) If taken graciously, there were no rational souls throughout the earth, to acknowledge the excellency of Jehovah's name.

3. There were no babes or sucklings in Adam's innocence.

4. In Adam's innocence, there were no enemies nor avengers stilled.

5. In no sense could the "world to come," be said to be put under Adam's feet.

6. Though some might say, that Adam in innocence was above Angels, yet it was not God that lessened him, but his own sin.

I would, however, grant, that there might be an indirect allusion to Adam, as "the type of him that was to come;"* in the con-

Rom. v. 14.

* We have already mentioned, that the expression, "The Adam above," occurs in the Talmudic writings. The Zohar, apparently in allusion to this Psalm, speaks of "The Adam on High," having dominion over all things, as the first man, the Adam below, had by divine appointment over the inferior creation of this world. What Talmudic knowledge does the Apostle show in his mode of treating his subject! We cannot be surprised at what Bishop Kidder relates concerning a Jew, greatly acquainted with the Hebrew writings, to whom P. Simon gave the Epistle to the Hebrews to read. "Upon the perusal of it, the Jew frankly avowed, that that book could be writ by none but by some great *Mecubal*, (i.e. man of tradition,) of his own nation . . . he celebrated his profound knowledge in the sublime sense of the Bible, and spake of his great *Mecubal* with admiration.—*Bishop Kidder Demon.* part ii. p. 107.

CHAP. II. 6.

Gen. i. 26.

1 Cor. xv. 48.

Tillock on the
Apocalypse.
Gen. i. 28.

Ps. xlv.

Predestinative
assumption of hu-
manity by the
Word.

Heb. x. 5.

templation of whose image man was created. "Elohim said, let *us* make *Adam* in our image, after our likeness." This likeness appears described in the words that follow: "and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." I think Tillock has shewn, that the blessing (Gen. i. 28,) implied, that the image of Elohim in Adam was in his subduing the earth, and having universal dominion: that dominion we have seen from Ps. xlv. Messiah shall have, when he comes again into the world.

I do not stop to examine, why Messiah is styled "Son of Man." All allow *that* to have been a common designation; I think it denotes, that he was made in the likeness of Adam, (according to the original creation blessing, but which Adam's sin turned into an occasion of sorrow,) and when he is called 'Ben-Enosh,' it, in effect, implies, that Christ was made "in the likeness of sinful flesh:" but he is here styled 'Ben-Adam,' because it refers to him before the consideration of the fall, or rather, I should say, perhaps, before the consideration of his depression below the Angels, this implies, that he did not bring his body from heaven, but that it was 'prepared for him' on earth; it also denies the *actual* pre-existence of his human

soul ; important points to be kept in mind, CHAP. II. 7.
when considering the *predestinative assumption* of humanity.

Ver. 7. "Thou hast minished him for a little, in Chap. II. 7.
"comparison with Angels."

It is 'Elohim' in the original ; but which the Targum, Chaldee, and all the Jewish interpreters understood to be Angels : it admirably marks the contrast, that he, who, at his first coming, is made lower than the Elohim, is, at his second Advent, to be worshipped by all the Elohim.

Chap. I. 6.

Three things are here expressed :

1. The act of God in making him low or lessening him.

2. His duration in that state and condition ; "A little while."

3. The measure of that depression : "Lower than the Angels."

1. The word, which, on the authority of Ps. cvii. 39, I have rendered, "minished," both in the Hebrew and Greek, "signifies, a depression of any one from what he before enjoyed." "It necessarily implies a previous state of exaltation." This exaltation of this Son of Adam was by Jehovah 'visiting him.' "The Man Christ Jesus," by right of personal union, would be advanced above the angelic host ; yet his actual incarnation was to the state, lower than that of Angels, as it is here affirmed ; and, in the following

As the falling of the waters, Gen. viii. 3 and 5 ; and the widow's oil not failing, 1 Kings xvii. 14. 16 ; and the Greek of the Baptist, John iii. 30, "I must decrease."

Owen.

Dodsworth.

1 Tim. ii. 8.

CHAP. II. 7.

verse, yet more fully described. How then could the Christ be lessened, before his humanity had any real existence? Surely it does not relate to the essential Deity, as that, I apprehend, could not be lessened; at any rate, that would not be a lessening of the "Son of Man:" it remains, then, that it must refer to "The Christ," set up from everlasting in the purpose and decree of God.

The intention of the end precedes the intention of the means.

Now, as, in the ordering of those decrees of God, which have the relation of end and means among themselves, the purpose of the end must precede the purpose of the means, it follows, that, in the setting up of the Christ in the everlasting purpose of God, the ultimate state of glory, to which he is predestinated, would be the first in intention, and, so to speak, in the idea of God, as conceivable by us creatures.

The Christ virtually set up.

And as God's purposes cannot be frustrated, the actual existence of every thing depending simply upon the divine will, He, moreover, inhabiting eternity, so that the future is, in a manner, absolutely present to Him; He thus sets up the Christ virtually in his ultimate glory; calling "things that are not, as if they were." But as the Eternal Word did then *actually* subsist, the Christ had not only a *virtual* existence, but *he actually* subsisted, who *was to be* the Christ; and, in that character, as the Servant of God,

Rom. iv. 17.

did he undertake the transactions of the everlasting covenant.* From this decreative glory was the man lessened in his actual incarnation. CHAP. II. 7.

I would here observe, in order to confirm the interpretation, which I have hitherto given of this Epistle, that the whole of the Apostle's evidence, in the view I have adopted, bears a uniform and consistent exposition. Some make the first chapter to be a proof of Christ's divine nature, and the second chapter of his human nature; and I do not deny, but that these doctrines must be thence proved by necessary implication and inference; but I think the whole of the testimonies are directly to the God-man, or to what the Apostle, when concluding the Epistle, affirms to be the end of all pastoral conversation, even "Jesus Christ, the same yesterday, to-day, and for ever;"† that is, Heb. xiii. 8. the God-Saviour, anointed to his office from everlasting; and to urge faith in this truth, is the end of the Epistle, according to my view.

* In Ps. lxxxix. 3, it is said, "I have made a covenant with my chosen, I have sworn unto David my servant;" that this chosen, beloved servant, is Messiah, I believe most allow. Compare v. 19, 20, and Isa. xlii. 1, Luke xxiii. 35, Eph. i. 6; here then we have the order, first chosen, and then covenanted with.

† Dr. Scholfield connects this verse with the following, reading it thus, "Jesus Christ [is] the same yesterday, to-day, and for ever; be not carried away with divers and strange doctrines," &c.; but I do not see why it should not connect with the preceding context also.

CHAP. II. 7.

Not the degree,
but the period of
debasement.

2. Establishing the first head also fixes the meaning of the second; That it is not the *degree* of debasement, but the *period*, as rendered in our margin. The Apostle has shewn, that, both before and after the incarnation, Messiah was superior to Angels; but it was necessary also to 'testify expressly' to the Christ being for a little while lower than the Angels, namely, from the womb to the tomb; and Owen says, "that, which renders that sense of the words here unquestionable, is, the Apostle's precise restraining them thereunto in ver. 9. It was but for a little while, that the person of Christ, in the nature of man, was brought into a condition more indigent, than the state of Angels is exposed unto; neither was he for that season made a little, but very much, lower than Angels; and had this been the whole of his state, it could not have been an effect of that inexpressible love and care which the Psalmist so admires, but seeing it is but for a little continuance, and that for the blessed ends, which the Apostle declares; nothing can more commend them to us."

Owen in loco.

I would add, that it was quite contrary to the Apostle's object, to prove the depression of Messiah for any thing more than a short period, and as it was not only contrary to truth, but also the most unwelcome error, that could be urged on the Jews, we may be confident, that he would leave no doubt on the subject. I think it is wonderful, how

skilfully he introduces the humiliation, connected with both the preceding and subsequent dignity, moreover shewing it to be the only mode of acquiring that universal dominion, which the Jews so desired; they knew, that Jesus had been in this humiliation, in acknowledging which, Paul shews, that it was foretold of the Messiah.

3. In comparing the state of the Man Christ Jesus with Angels universally, we may be led to conclude, that the Psalmist is not speaking of the humiliation absolutely, but of somewhat in the constitution of his person, different from that in the nature of Angels; it is not a comparison between this man and other men, nor is it altogether between this nature, and another nature, yet it is between this man and another nature; it is an accident, belonging at that time to the nature he assumed, and not the suffering peculiar to the individual; this, I think, we shall see to be *mortality*.

The next point is, the being "crowned with glory and honour," or "beauty."

Of Messiah's present exaltation, I have already spoken. Jesus was crowned "with glory," according to Anselm, "in respect of his soul, and with honour in respect of his body." "Or else," adds Meyer, "by glory, understand his triumph; by honour, his sitting together with the Father." Perhaps there may be an allusion to the double crown of the man, whose name is the

CHAP. II. 7.
 Zec. vi. 12, &c.
 Ex. xxix. 6.
 Ex. xxviii. 2.

Branch—the Priest upon his throne; the one, the sacerdotal ‘*Netzer*,’ the other, the imperial diadem. The ‘*Netzer*,’ belonging to those robes for *beauty* and *glory*, with which the High Priest went into the most Holy.

The next clause, “Thou madest him to have dominion over the works of thy hands,” I conceive to be the actual authority, which Messiah received, when he ascended on high, “all power” having been given to him both in heaven and in earth: the Apostle having thus traced the Messiah through his humiliation, by this clause testifies to the same exaltation, which he had before established from the cxth Psalm, “Sit thou at my right hand,” &c. which continues, “rule thou in the midst of thine enemies.”

Chap. ii. 8.

“All [things] hast thou subjected under his feet.”

The Apostle prepares to shew, that the last clause of the quotation is yet unaccomplished, by amplifying and enforcing it with the universal proposition, “for in having subjected all to him,”—drawing this necessary conclusion respecting the extent of his dominion, he says,—“nothing has he left not subject to him,” this is, if possible, more forcibly confirmed by the single exception of God the Father; ‘All,’ whether created intelligences, such as ‘Thrones, Dominions, Principalities, Powers, Angels, or Arch-angels;’ whether the irrational creation, such as “sheep, oxen, or the beasts of the

In 1 Cor. xv. 27.

field;" when, in the poetical, but, perhaps, CHAP. II. 8.
 not figurative, language of the Prophet, "the
 wolf shall lie down with the lamb," &c.;
 or whether the accidents introduced by sin,
 for the last enemy, that shall be subjected unto
 him, is death.

1 Cor. xv. 26.

Thus we come to a close of the quotation
 from Ps. viii. which prophetically contem-
 plates, that human nature, which was in-
 dividuated in the person of Messiah, as
 having actually passed through the sufferings
 he predestinatively assumed "*from* the foun-
 dation of the world," to that state of glory Rev. xiii. 8.
 to which he was fore-ordained *before* the
 foundation of the world; for he is spoken
 of as the Son of Adam, having been de-
 pressed from a higher state to a condition,
 lower than that of Angels, and having
 passed through "heavenly glory" to "earthly
 dominion."

"But now not yet do we see all subjected to him." All not yet sub-
 jected to Christ.

"The meaning whereof is, that, though
 God hath given him dominion over all
 things, and all things are subject to his
 power; yet he hath not as yet exercised his
 power, to destroy all enemies, and reduce all
 his people to subjection. We must dis-
 tinguish between the *fact* and the *right*;
 between the authority, which our Lord has
 received from his Father, to subject all things
 unto himself, and the actual and effective
 subjugation of all things to his power, this

CHAP. II. 8.

we shall never see, till the last [elect] saint be converted, and death, the last enemy, destroyed ; which cannot be before the resurrection ; thereby all his servants and vassals shall be made immortal, and fully and for ever freed from death.”

Lawson in loco.

This passage may be advanced, in order to account for Messiah’s prolonged absence ; the Apostle having before quoted, that he was to sit at God’s right hand, *until* his enemies were made the footstool of his feet.* This is not yet accomplished ; but faith can anticipate, that, in the person of Jesus, it shall be, because in him the former part had already been fulfilled ; “ a great part of that, which was foretold, hath been evidently fulfilled, and, therefore, by faith we believe the accomplishment of all.”

Anselm in Meyer.

Having thus unfolded the quotation from the Psalm, let us follow Dr. Owen in what he humbly styles, “ a little weak view” of that greatness of God, which sets an especial lustre on his condescension.

Ps. cxlv. 3.

1 Kings viii. 27.

The immensity of God’s nature is his greatness—it is unsearchable. The heaven of heavens cannot contain him. Our thoughts of greatness are apt to consist in adding one thing unto another, to the utmost extent of our imagination, but this has no relation to the immensity of God, which is not his

* Or, perhaps, it may be proposed in the way of an objection, which is much in our Apostle’s style.

filling all imaginary space, but an infinite existence in an infinite being; in the ubiquity of his essence—present alike with the whole creation—and no less present where no crea- CHAP. II. 9.
 tion is, not by extending of his essence, but Jer. xxiii. 24.
 by the infiniteness of his being. An immensity without parts—for that, which hath parts, cannot be immense—but wholly present everywhere, not to be grasped by the imagination, but embraced by faith—reason reaching so far as to assent to the truth, which it cannot comprehend, because it is convinced it cannot be otherwise; “What,” then, “is Enosh,” O Lord, “that thou art mindful of him?”

Ver. 9. The words of this verse, says Chap. II. 9.
 Owen, are attended with many difficulties
 the difficulty principally consists in
 whether the Apostle by ‘*διὰ τὸ πάθημα τῆ θανάτου*,’
 “for the suffering of death,” intends the
 final cause of the humiliation of Christ: he
 was made low “that he might suffer death;”
 or the meritorious cause of his exaltation;
 ‘for’ or ‘because’ he suffered death, he was
 crowned with glory and honour; and the
 former seems evidently the intention of the
 words for if the cause or means of the
 exaltation of Christ had been intended, it
 would have been expressed by *διὰ τῆ παθήματος*
τῆ θανάτου. *Διὰ* requiring a genitive case, where
 the cause or means of any thing is intended;
 but *διὰ τὸ πάθημα* expresseth the end of what
 was before affirmed.

CHAP. II. 2.

Wetstein argues, that the clause "for the suffering," cannot properly be connected with the preceding; for, in that case, the construction would have been τὸν δὲ διὰ τὸ πάθημα τῆς θανάτου—ἡλαττωμένον, and he concludes, that it properly belongs to the words which follow.

Bp. Middleton says, that the construction is very clearly defined; nor does it meet with any opposition from the context; the subject is τὸν δὲ βραχύ, κ. τ. λ. . . . Ἰησοῦν, and the predicate is all which follows. The subjoined clause ὅπως . . . θάνατον, I understand, says he, to be the reason assigned, why Christ suffered death, as mentioned in διὰ τὸ πάθημα.

Except with respect to the "little" denoting the time, and not the degree of diminution.

As I suppose Bp. Middleton is a most superior Grecian, I shall adopt, in substance, his translation,* and give what appears the meaning of the passage:

"But the [one] diminished for a little in comparison with Angels, we behold [even] Jesus, on account of the suffering of death with glory and honour crowned, that, by God's grace, for every [man] he might taste death."

Hypostatical union an act of God's grace.

It was a mere act of grace and decree, that the Man Christ Jesus should be assumed into hypostatical union with the Son of God; but, upon the supposition of his being assumed, he would, in consequence of

* This also is nearly the exact rendering of the Syriac translation, "But him, whom he made lower a little while than Angels, we see, that it is Jesus."

that grace of union, be, by right, "crowned with glory and honour;" this, however, would be the right of *personal* dignity, and would not proceed from any *work* meritorious towards his own exaltation, or available for others. He was, therefore, depressed from this his rightful dignity, and brought into a condition of mortality, so as that, in the contemplation of his sufferings as the meritorious cause of his exaltation, (and the intercession consequent upon it,) his death was made beneficial by possibility of application to all, inasmuch as that, by his death, was removed all hindrance to man's salvation, from the opposite attributes of God. For though it was his right by personal union, at once to be in a perfect and undying state, yet, upon the supposition of any sinner being saved, it "became God," that is, it was his due, and necessary to the attributes of justice, righteousness, and truth, of him, who is not only the fontal and final cause of creation, but, *as such*, "that the Captain of their salvation, in bringing many sons to glory," should be "made perfect through sufferings." Thus, though he first had, *virtually*, the glory, from which he was debased, yet, *actually*, the sufferings were the meritorious cause of his glory and honour, and it is only the consideration of his death, as the meritorious cause of his exaltation, and of his exaltation, as the reward of his

CHAP. II. 9.

Christ's crucifixion the meritorious cause of his exaltation.

CHAP. II. 9.

Jesus made lower
than Angels, in
order to suffer
death.

passive obedience, that his death is available towards leading many sons to glory.*

According to Owen's arrangement of the words, the argument, apparently, is this : The accomplishment of the prophecy is not completed ; " but " " we see " it fulfilled this far ; " we see Jesus " " crowned with glory and honour," this same Jesus, who also fulfilled the first clause, by being made for a little while lower than the Angels, in order to come within the condition of mortality ; but, as a crucified Messiah was the great stumbling block, the Apostle immediately conjoins his glorification, or rather introduces his humiliation, as by the way to his glorification. This interpretation would express

* This exposition is not very dissimilar to that of Scott's, " Thus, by means of his humiliation, he became capable of dying ; and by his subsequent exaltation, he was enabled to apply the benefits of his death to his people ; and so " he tasted death " for the benefit of every man who should come to trust in his salvation."

Slade's is as follows : " We see the once humbled Jesus (on account of) his death crowned with glory, that so he might, by the grace of God, taste death for every one ;" without the glorification of Christ, the Gospel scheme (and consequently the benefits of his death) would have been incomplete ; it is proper, therefore, to say that he suffered, and was glorified, so as to have died effectually for all who would be saved. Thus, by means of his humiliation, he became capable of dying ; and by his subsequent exaltation, he was enabled to apply the benefits of his death to his people ; and so he tasted death for the benefit of every man, who should come to trust in his salvation."

Pierce in Guise : " Jesus was crowned with glory and honour, that by the grace of God, having tasted death, he might save every man."

part of what the other would also embrace, CHAP. II. 9, 10.
 viz. that Jesus was made lower than Angels, in order to suffer death; and that two out of the three predicates in the Psalm were fulfilled in him; but the second interpretation gives what the former does not at all imply; viz. The meritorious cause of Christ's exaltation; and, I think, we shall find the more copious interpretation is supported by the context, when considering how Jesus was made perfect, or in what sense he could be said to have imperfection.

A creature must be perfect, not in an absolute, but in a relative sense; and this may be either under a moral, or a physical consideration; the latter is the subject here in hand. The creature is perfect or imperfect, according to whether he comes up to his creation law, or whether he is in the state, in which his species came from the hands of his Maker, when pronounced to be very good. So man's being mortal is his imperfection; Adam, as he was created, had a present immortality, and only a contingent mortality, for "death came by sin."

How was Jesus made perfect?

Now, it seems to me, that the expression, "to be made perfect through sufferings," in ver. 10, is parallel with the clause, "for the suffering of death crowned with glory and honour," in ver. 9, (for that there is a parallelism between the two verses, I infer from the particle "for," in the commencement of ver. 10;) in ver. 10, the reason is assigned for

CHAP. II. 9, 10.

ver. 9, and they each denote ‘passing through death to an undying state.’ And this parallelism is, I think, farther strengthened by ver. 11, which to me implies, that the being made perfect is the being ‘brought to glory,’ to which ‘glory’ many sons are brought in and by their *oneness* with the Captain of their salvation, who was ‘crowned with glory.’

The being made lower than the Angels, is having imperfection, that is, mortality, or having infirmity: this, I think, is established by comparing chap. vii. 28, “For the Law maketh men High Priests which have *infirmity*,” the infirmity spoken of is not, I apprehend, *moral*—it was that, to which Christ himself was subject—it was the infirmity of mortality, ver. 23, which made it necessary, that the priesthood should pass “from one to another,” in opposition to the Melchisedec priesthood, ver. 24, “but the word of the oath,” (ver. 20, 21, viz. “The Lord sware, thou art a Priest *for ever*,”) which was since the Law [maketh] the Son, “*who is perfected for evermore*,” here the “*being perfected*,” is opposed to ‘*having infirmity* ;’ and this being perfected is having “a priesthood, which passeth not from one to another,” (ver. 24, margin;) and this in consequence of his having “once” passed through death, ver. 27: I think we shall see in the sequel, (if we are permitted to continue it,) that the Apostle proves;

Marginal translation.

1. That it was necessary for the Christ to have had infirmity (*i. e.* mortality) in order to be a sacrifice, and to fit him to fulfil the types of the Aaronic priesthood, for the very idea of a victim implies imperfection, because it requires destructibility.

CHAP. II. 9, 10.

From chap. iv. 15,
to chap. v. 2.

2. That Christ no longer had infirmity, which proved his fitness for the Melchisedec priesthood; both these positions the Apostle establishes, by citing the prophetic proof of his resurrection from death to life, from mortality to immortality; "his body which, by natural condition, was corruptible, wanted the gift of everlasting immunity from death, passion, and dissolution, till God, which gave it to be slain for sin, had, for righteousness sake, restored it to life, with certainty of endless continuance; yea, in this respect, the very glorified body of Christ retained in it the scars and marks of former mortality."

Chap. v. 5, and 9.

John xx. 27.
Hooker on what
Christ obtained,
according to the
flesh, by the union
of his flesh with
Deity.

I will now run over the words, in the order, in which they occur in the verses.

"But," denotes the opposition between what we cannot see fulfilled, and what we can discern to be accomplished.

"But," ch. ii. 9.

"We see Jesus;" a different word from "see," in the objection; *that* implying the sight of the eye, this the sight of the mind; "We," by faith, "see Jesus."

"We see Jesus."

Owen observes, upon Jesus being the subject of *minoration*, that it "could not consist merely in the incarnation of the Son of God,

and participation of human nature; which, in general, is esteemed beneath angelical, or in the misery and anxiety, which, in that nature, he conflicted withal; because the name JESUS denotes the Son of God as incarnate, who is supposed to be so, when he is said to be made less than the Angels."

The name Jesus may be here introduced in allusion to the Type, as in designation, so also in office of "Captain of Salvation."

"Made for a little while lower than the Angels," from his incarnation to his resurrection.

"For the suffering of death crowned with glory and honour." If, as I am inclined to think, the suffering of Christ is here made the meritorious cause of his exaltation, it is contrary to the distinction made by some Divines, that his *active* obedience gave the title to heaven, and his *passive* obedience the deliverance from hell.*

Bp. Hopkins and others.

In Christ's sufferings, there was not only a fulness of satisfaction, but a redundancy of

* I once supposed, that this distinction had warrant from John xvii. 4, 5; "I have glorified thee on earth, I have finished the work which thou gavest me to do, and now, O Father, glorify me," &c. Here Christ apparently pleads his right to heaven, when his active obedience was finished, and before his crucifixion, but I think that the "now," is only a note of time, not marking his active obedience as the meritorious cause of his exaltation, but simply marking the order of events. From the very nature of the Law, the imputation of righteousness, and the non-imputation of sin, must be identical, and so the Apostle proves out of Ps. xxxii, in Rom. iv. 6—8.

merit. 'There is more glory in the obedience of Christ, than in the obedience of heaven, and the torments of hell; he honoured equally the curse and the command. There must be less glory in either the sufferings or the obedience of finite being, than in the Law requiring obedience; but Christ "magnified the Law;" he shewed the dimensions of the Law to be the dimensions of Deity; Jehovah in the curse, Jehovah in the command.'

CHAP. II. 9.

Howels.

"Crowned with glory and honour." "Our Rabbins have taught, that, hereafter, the Patriarchs shall rise in the month Nisan (*i. e.* the time of Christ's resurrection;) at that time, God will exalt Messiah to that Heaven of Heavens, and impart to him *the splendour of his own glory.*"

Yalkut in Mar.
Neville.
See John xvii. 5.

Analysis of Chap. ii. 5—9, First Clause.

Exhortation enforced by	{	A negative proposition	{	Connecting particle "for."
				Subject, "Habitable Earth to Come."
	{	An affirmative proposition	{	Limitation, "Concerning which we treat."
				Predicate, "Not subjected to Angels."
	{		{	Note of assumption, "But."
				Subject, "All things."
	{		{	Predicate, "Subjected to a Son of Man."
				Witness, "One testifies expressly."
	{		{	The Author, "Thou," <i>i. e.</i> God.

Concerning this Son of Man are three predicates:

His	{	Depression	{	The duration, "A little while."
				The degree, "Lower than Angels."
	{	Exaltation, crowned with	{	Glory, and Honour.
	{	Universal Dominion, "All things subjected," &c.	{	Concession, "All not yet subjected."
				Assumption
Application	{		{	Note of assumption, "But."
				Jesus has been depressed.
	{		{	Jesus has been exalted.
				Conclusion, Jesus is that "Son of Man."

CHAP. II. 2.

God's grace impulsive cause of Christ's death.

"That he, by the grace of God," &c. The free grace of God towards sinners is the motive and impulsive cause of Christ's death.

And here the consideration of the order of the divine decrees might come under notice.

Order of divine decrees.

"1. Whether does the decree of the incarnation pre-suppose the consideration of the permission of man's fall; or

"2. Whether God's purpose, touching the incarnation, precede his purpose touching the permission of Adam's fall:*" or

* I, however, doubt whether the permission of the fall may be considered as coming under God's intention of the means, be it granted that God fore-ordains that which gives a real entity or being to sin, or, as the schoolmen express it, "God fore-ordains the substrate matter, and entitive act of sin," yet no one says that God ordains that obliquity of the act, which constitutes the sin.

It is not, however, the act, but the very sin of the act, that requires the incarnation of the *Redeemer*, according to what is meant by "the decree of the incarnation presupposing the consideration of the permission of man's fall."

But if this were the case, the very sin of man would come within God's intention of the means, which I dare not say. I, therefore, rather look at the relation of the fall to the incarnation, as that of the occasion to the consequence; but then, while the intention of the end would precede the intention of the means, I should think, that here it would be exactly the reverse; viz. the consideration of the occasion must precede the consideration of the consequence: and, I really think, that the doctrine of absolute reprobation, as held by some supralapsarians, may be traced to viewing the permission of sin as coming under the order of means, for if it be so with respect to glorifying God's grace in saving the elect, it would be also in glorifying God's justice in damning the non-elect, then the purpose of the end preceding the purpose of the means, and permission of sin being the means, and damnation the end, it would follow, that damnation would be first in intention.

"3. Whether they are not co-ordinated, as joint means to the farther end of manifesting God's glory in a way of mercy mixed with justice," as is stated in the verse following. This, however, I shall waive; only observing, that, understanding the decree of the incarnation to be definite, respecting time, and the seed of David, &c., I prefer the last, as thus united, it in no way interferes with the GLORY-MAN, and his Church considered in the *over-fall* way; and from which state, predestinatively assumed, he is here said to have been depressed, for I own, that, in my judgment, the expression "bringing many sons to glory," in the following verse, seems to favour the supra-lapsarian hypothesis. We, therefore, only observe, that God, having in his sovereign purpose predestinated some sons to glory, he, by his determinate council and fore-knowledge, decreed, that Jesus should be crucified, as the Hebrews had before heard from Peter.

CHAP. II. 2.

Twisse, answer to Cotton.

As Hussey calls it.

Acts ii. 23.

"Might taste of death." A Hebraism: so the Rabbins speak. "The first Adam was worthy, that he should not taste of

Might taste of death.

Berah. Rab.

Dr. Twisse avoids this, by making them joint means to a farther end, viz. God's glory in a way of justice; but this only seems to deny that there is any order between sin and damnation.

In any very limited reading of the school divines, I have not met with the difference between occasion and means, in the ordering of God's decrees; yet, it appears a scriptural distinction (Rom. vii. 8, "Sin *taking occasion* by the commandment,") and it appears to me to avoid the harshness of absolute reprobation.

CHAP. II. 9.
Zohar in Gen.
from Gill.

1 Sam. xv. 32.

death." "All the children of the world taste the taste of death;" it implies the verity, if not also the bitterness, of death. As Agag speaks of a violent death, "Surely the bitterness of death is passed," or "removed;" it answers to "suffering" in the former clause.

And we may here observe, that it is the death of one, over whom death had no right; but who, "by the grace of God," was brought into the condition of mortality; that is alone meritorious.

Sin, in its penal evil, in the bosom of his humanity, came in contact with essential holiness, and death came in contact with essential life: In him these two negatives were destroyed; sin was condemned in the flesh, death was abolished by the self-existent; though body and soul were severed for a season, each was united to the "I am;" the one saw not corruption, the other burst the gates of Hades.

"For every
man."

—tasted death "for every [man.]" The Syriac, Ambrose, and other Antients take this in the neuter; understanding it to intimate, that Christ died 'for every thing.' I think it true, that Christ is the ADON, upholding all things from falling into annihilation, by covenant relation to his death; this interpretation would make Christ's death to be for the "All things" that are "by" and "for" God, and that shall be under

Christ's feet;* but I apprehend '*pantos*,' πᾶντος CHAP. II. 10. being in the singular, is to agree with "Man," or 'Enosh,' as used in Ps. viii. collectively for all mankind, and in contradistinction to that individual "son of Adam" who has "all things under his feet."

Ver. 10. "For it became him for whom [are] all Chap. II. 10. things, and by" or through "whom [are] all For it became him, &c. things," &c.

There is an expression something like this in Philo, "To the production of any object, many things must concur; the 'by what;' the 'of what;' the 'through what;' the 'for what.' The *by what* is the cause; the *of what* is the matter; the *through what* is the tool; the *for what* is the reason. Behold this universe! you will find its cause, God, *by whom* it has come into existence; its matter, the four elements, of which it is composed; its instrument, THE WORD OF GOD, *through whom* it was arranged; and the reason of the arrangement, the goodness of the Creator."

Pye Smith's Testimony, Vol. i. p. 581.

God the Father, for whom are all things.

The expression is a periphrasis for the Father; it was suitable and necessary to the manifestation of the glory of his attributes,

* "The world, with its fulness, was purchased for the saints by Messiah; the bread we eat, and the water we drink, are presented to us in a glory, surpassing that, in which the angelic hosts receive spiritual blessings; Dare we then abuse them by intemperance? But, independent of the special relation of Christ's death, as a surety for his people, in a more general aspect, we may view Christ, in his sacrificial glories, as the medium of moral government between God and universal being."—*Howells*.

CHAP. II. 10.

Howels.

in reconciling his retributive justice with his sovereign grace—‘The attributes of Deity are such, that he must punish sin; for if sin be not punished, God must connive at it, and annihilate his own perfections;’ having in love predestinated us to the adoption of sons, he provided redemption in the blood of his Son.

But this speaks of the Father, not only *who is*, but *as he is*, and *because he is*, the end and efficient of creation; that is, upon the supposition of any sinners being saved, it was his due as Creator, &c. that Christ should be “made perfect through sufferings.” And before we proceed to consider these two points, I would remark the order, in which the Apostle mentions them; he first speaks of the *end* of creation, “for whom are all things,” and then of the *way* of creation, “by whom are all things,” implying, according to the order of the schools, that the intention of the end precedes the intention of the means; God first wills creation for his glory, *and then* puts forth his creative power; there is first his will, and then the counsel of his will, the will to the end, the counsel to the means. I shall proceed to consider :

Eph. i.

1. God as the “FOR WHOM.”

Prov. xvi. 4.

“The Lord made all things for himself;” but why? not to fill up any deficiency; no, the blissful friendship in the Trinity, one would humbly conceive, must far exceed that

between Deity and Humanity, even in the Son of God—the wonder is, that God should ever have gone forth in creation; his infinite self-sufficiency manifests itself in all his works, and had he not been in every way self-sufficient, before the creation of all things out of nothing, nothing could have been produced. All the properties of his nature being infinite, have in *him* that, which satisfies and fills *them*. His infinite understanding comprehends his infinite nature; and nothing could satisfy an infinite understanding, but an infinite object. Hence is God all sufficient, and eternally blessed, in the contemplation and enjoyment of his own excellencies; for self-sufficiency is the fountain of blessedness. Where any thing is wanting, there is not absolute bliss. Hence God made not the ‘all things,’ because he had need of them, for, had he needed them, he could not have made them. True, it is said, that for his pleasure they now “are,” as well as “were,” originally, “created;” CHAP. II. 16. Rev. iv. 11. but the meaning, I apprehend, is, not that a man can profit God, but it denotes that pleasure, which arises from the diffusive disposition of his own love, beneficence, and blessedness. Hence it became The “For whom,” as “Love,” to raise creature out of misery, in a way of mercy. Job xxxv.

But this is only one aspect of Deity; and the communication of blessedness, if taken simply and singly, might, I conceive, have

CHAP. II. 10.

Prov. xvi. 4.

been accomplished without the many sons having been permitted to fall into sin, but by their having been upheld, like the elect Angels, in an *overflow* way, so we are told, the Lord made all things for himself, in a more general and varied manifestation; "The Lord made all things for himself, yea, even the wicked for the day of evil;" that is, the day of evil is not God's end, but himself manifested in a way of retributive justice. The Lord will be glorified either *in* or *upon* the creature. "All thy works shall *praise* thee;" they shall be to the praise of the glory of his justice, but "thy saints shall *bless* thee," "to the praise of the glory of his grace." The supreme efficient would be unjust to himself, had he any other end but himself. God, then, being pleased to manifest and communicate himself,

Rom. i. Ps. xix.

1. Goes forth in creation; no glory at all being manifestable without this; but, by creation, the glory of his eternal power and God-head is declared: two features give the stamp of omnipotence and Deity to the creative energy, that is manifested in God's creatures.

(1.) They are brought out of nothing;

(2.) To many he has given life, spontaneity, and growth; who can admire God as he ought? there is greatness unsearchable in every blade of grass!

2. By permission of sin; else no manifestation *in a way of mercy*; and thus a second

means of discovering God is brought to light, viz. that in the creature, which God is not; for example, he is immutable, and cannot be tempted; he cannot lie; or deny himself.

CHAP. II 10.

Called by the schoolmen "*Re-motion*"

3. Satisfaction for sin; otherwise, this mercy could not be exactly mixed with justice, but thus "mercy and truth are met together," &c.; contemplating the reconciliation of God's perfections in the mysteries of redemption, we assent to all the attributes of Wisdom, Love, Holiness, and Mercy being pre-eminently in him; he is Wisdom, Love, and thrice Holy in the abstract.

4. This mercy comes in a way of faith, and repentance; otherwise, the goodness, which God intends, could not be bestowed, by way of reward; and thus is he just, and the justifier of him, that believes in Jesus; thus is he just, as well as faithful, to forgive us our sins, and to cleanse us from all unrighteousness.

See Twisse, *Vessels of Mercy*.

5. This giving of faith and repentance to some, is accompanied with the passing by of others; and thus is he displayed as sovereign in his grace; and, in this last respect, God can be apprehended only by faith.

6. In the salvation and glorification of the Elect, he gives himself as their portion; this comprehends the highest and most blessed condition, of which the nature of man, continuing a mere man, is capable; it is said of

CHAP. II. 10.

Araunah, that he gave like a king; but Jehovah, in displaying his beneficence, gives like a God.

Rom. ix. 23.
Eph. i. 6.

See Pothill,
Divine Truths.

Hence we read, that God wills to shew forth his wrath; his power; his mercy; his grace; and so, in the salvation of sinners, he himself is his chief end. God's sanctity requires, that all his works should return, and give glory to him; he would not be true to, but he would "deny himself," did he save sinners in any way, which did not shew forth himself as his chief end. I will mention two inferences, but not enlarge upon them.

1. To humble the creature—Even Christ sought not his own glory, he pleased not himself; and we are but as clay in the hands of the potter, to fit us for what use seemeth him good.

2. See the real nature of selfishness, it is a *Deicide*!

II. The next point is, that God saves, in a manner becoming the "By whom."

1. God is "a faithful Creator;" which must imply, that the creature, as it came forth from his hands, was endowed with faculties and powers to perform his will, and to accomplish the end, for which it was created. Intellectual beings were created in the image of holiness, qualified to learn, love, and enjoy God. "God made man upright;" and he had the farther creation law and

blessing over that of Angels; (and belonging to him when upright) of begetting his own image. CHAP. II. 10.

2. We may infer, that God would have continued this goodness to him, as long as he remained in love and obedience; for so was the threat limited, and so, in fact, was it established, that "death came by sin."

3. As God made man upright, he gave him no bias to fall; man's fall was of himself; *he* sought out many inventions. It is true, that moral responsibility and free agency imply mutability; power to choose the good, and refuse the evil, implies a possible power of not choosing the good, and not refusing the evil; and a creature, to be created with difference from God, must have mutability; for unchangeableness is an attribute of God, as different from creature. And so we find man, as well as Angels, was created, so as that he might fall, without any obligation in God, by creation law, to uphold him. Eccl. vii. 29.

4. But then, on the supposition of man's fall being of himself: upon his sinning, the justice of God requires vengeance and retribution; "he cannot deny himself;" "his vindictive justice is but the blazing forth of essential holiness," by the necessity of its nature, to consume its opposite. Sin cannot go free, without destroying God's essence. God does not punish as a sovereign, but as a judge. "Fools make a mock at sin;" but James i. 17.
Goodwin.

Booth.

CHAP. II. 10.

Howells.

Rom. iii. 26.

1 John i. 9.

Elect viewed as
sons before the
sufferings of
Christ.S. Marshall's
Works, p. 44.

Eph. i. 5.

Owen.

if it be just to punish, it would be unjust not to punish; so that, with reverence we may say, that God himself cannot dispense with his own law; it is the perfect transcript of the divine mind. Any other rule would make miserable an innocent being, (*i. e.* a being in the state, in which it came from the hands of its faithful Creator.) But, in Christ, he declares his righteousness, that he might be just, and [yet] the justifier of him, who believes in Jesus; he is not only faithful, faithful to his covenant engagements and promises, but just to forgive us [our] sins, &c.; so that the saving of sinners as much involves justice to himself, as mercy to them. In Messiah, justice is as merciful, as mercy; he addresses God in all the eloquence of his own perfections.

III. I would next mention, though not now enlarge upon it, that the elect are viewed as sons, before the sufferings of Christ; or, to state it more scholastically, the consideration of the elect, as sons, precedes the consideration of Christ's sufferings; or, as Stephen Marshall states it, "When the Lord gave those to Jesus Christ, whom he chose to be sons, he gave them to him under the notion of brethren," and he cites v. 14 of this chapter in proof of his position. "There is," says Owen, "a double act of God's predestination; the first is, his designation of some into grace to be sons; the other, his appointment of those sons to

glory." The consideration of the former of these, Goodwin argues, (and I think rightly,) precedes the consideration of the fall; I hope to shew the use of this fact on the following verse.

CHAP. II. 10.

Goodwin.

IV. Christ is "the Captain of Salvation." As in glorifying the elect, all the sovereign acts of wisdom, love, grace, &c. are peculiarly assigned to the Father, so all ministerial acts are ascribed to the Son; I, therefore, apprehend, that the clause "bringing many sons to glory," here belongs to "the Captain of Salvation," and not to "God."

Christ is the Captain of Salvation.

The Apostle here alludes, I suppose, to Joshua; his type in name and office, whom he afterwards expressly mentions, and how great is our comfort while contemplating, that the man, who is Jehovah, the Captain of Jehovah's host, is the Captain of our Salvation!

Ch. iv. 8.

Comp. Jos. v. 15, with vi. 2.

He, who faced Sinai's glories with Moses, who was able himself to give a good report of the land; a man, in whom was the Spirit, even "the Spirit of Wisdom," who had passed through the trials of the wilderness state, and who received his authority from the dying Moses, was a fit type of JAH-HOSHUA, God our Saviour, made under the law, and yet the end of the law, to whom God gave not the Spirit by measure, who is the wisdom of God, who was made perfect through sufferings, and who is exalted to be a Prince (as the same word is rendered, Acts

Ex. xxiv. 13, 14;
xxxii. 17.
Num. xiv. 6.
Num. xxvii. 18.
Deut. xxxiv. 9.
Joshua a Type of Christ.

CHAP. II. 18.

v. 31,) and a Saviour," &c.; "a Man over the congregation" that the congregation be not as sheep, which have no shepherd.

Num. xxvii. 17.

Priestly and
Apostolic offices
of Christ em-
braced.

This fitting of Jesus, as Prince or Captain of Salvation, embraces the perfecting for his priestly, and for his apostolic, office, as the following context appears evidently to declare. For his priestly office, partly in v. 17 and 18 of this chapter, his apostolic from chap. iii. 1 to iv. 8, when he again reverts to the priestly office; and in chap. xii. 1, 2, he, under the same title, is held out as our example; "wherefore, we, having such a cloud of witnesses encompassing us, let us, laying aside every weight, and the sin, which does so easily beset, (*i.e.* unbelief,) run with patience the race, that is set in full prospect before us, looking unto the Leader (or Prince) and perfected one in the faith [even] Jesus," or "looking unto Jesus, who, in the faith, led and overcame." It denotes, then, that the whole work of bringing the Sons of God to glory is committed to 'Christ our example and sacrifice.'

Isa. lv. 4.

Believer! so view him in faith, alike for your consolation, and as your example; God has given him first "for a witness to the people," concerning the land of promise; then as "a Leader" going before them as their Prince and Captain, as Owen says the word signifies; and a "Commander," "that gives out laws and rules for their obe-

dience." And, as the Lord promised, that, CHAP. II. 19.
 "according to the number of the names,"
 as they were given to Joshua, unto those
 should the "land be divided for an inher- Num. xxvi. 53.
 itance," so this is the Father's will, that, of John vi. 39.
 those given to our Joshua, he "should lose
 nothing."

I stop not to consider, how he goes before
 his followers, during every part of their war-
 fare; like the Nazarite of old, he has
 wrenched off the gates of the grave, and
 what was said concerning him, will shortly
 be applicable to them, "death hath no more
 dominion over them;" the Lord Christ,
 however, having been perfected through suf-
 ferings, has consecrated the way of suffer-
 ing for his followers to glory. Discipleship
 and the cross are inseparably knit together
 by Christ; his followers are appointed to
 afflictions, but the cross is no longer a shame;
 at least, if a shame, it is shame, that occasions
 rejoicing. Moreover, afflictions are made
 beneficial; troubles, in their own nature, are
 penal, springing out of sin, and are the
 effects of God's wrath: when the ground
 was cursed for Adam's sin, then sorrow was
 introduced; and nothing hardens so much,
 as un-sanctified afflictions; but, in the field of
 grace, "contrary to nature," men gather figs
 from thistles, and grapes from thorns.

"Captain of Salvation, perfected through
 sufferings." The Saviour's hell gives birth
 to our heaven; from his woes flows our

CHAP. II. 10.

eternal bliss. When the Father hid his face from him ; when all sense of blissful communion ceased, then he saw the full evil of sin ; and, whilst all the horrors of penal evil raged in his bosom, in exact proportion as he saw the evil of sin, his love to God and man increased ; for then he saw the deserts of his people, and, consequently, the extent of the rich grace and mercy of his Father ; so that when he cried, " My God, my God, why hast thou forsaken me ? " then was his humanity sublimated to the highest pitch, in love to God ; and then was his love for his sin-sick family fully unfolded in sympathy and compassion.

Howels.

Ch. ii. 11.

Ver. 11. " For both the Sanctifier and the sanctified [are] all of one."

The Apostle had been accounting for why Messiah had been lessened from a state higher, to one lower, than that of Angels ; and this was, because it " became " God, in bringing to glory, those, who are spoken of as sons, prior to the sufferings of Jesus : I conceive, that he, in this verse, states, how it became God, as the " by whom " and the " for whom," that these sufferings should be beneficial to those sons : for so the connection appears to carry it. It became God to make Jesus perfect through sufferings ; " for " " both he," and those " sanctified " by his sufferings, " are all of one." By their oneness of unity with him, his

Ch. x. 14.

one offering perfected the sanctified ; by their oneness of condition, he can sympathize with them in their sufferings ; by their one common Father, he can call them brethren. CHAP. II. 10.

Here is between Christ and his people { A difference, "The Sanctifier" and "The Sanctified,"
and
A union, "All of one."

1. We will first consider Christ the Sanctifier. The Word expresses what Christ, as Captain of Salvation, is to the Church, as the connection with the preceding verse apparently marks ; it, therefore, leads us to infer, that Christ is the Sanctifier of his Church in as extensive a sense, as he is Captain of Salvation ; as Priest, as Apostle, and as Leader : the first, meritoriously ; the second, ministerially ; and the third, exemplarily. His sanctifying the Church, as Priest, is argued, ch. x, where, in the character of the Christ, *previous* to his incarnation, he speaks of his coming to accomplish the will and decree of God, from which the Apostle (v. 10,) draws this conclusion. "By which will, we of the sacrifice of Jesus Christ are sanctified once for all," or, "at once;" and ver. 14, "By one offering, he hath perfected for ever the sanctified." As Apostle, he sanctifies, and cleanses by the word, "Now ye are clean," or "purged."

Christ the Sanctifier.

"Who partake in the sacrifice of Jesus."
Ep. Middleton.

Eph. v. 26.
John xv. 3, and
John xvii. 17.

CHAP. II. 11.

1 Pet. i. 15.

Heb. xii. 14.

Eph. v. 26, 27.

Col. i. 12.

Jude i.

Ex. xxxi. 13.

This, as I observed, is argued, ch. iii. and iv. and is applied, ch. xii. 25, &c. As example of being perfected through sufferings, he is held out to our consideration, ch. xii. 2, 3. Christ will never glorify an unsanctified soul ; holiness is necessary on God's part ; he is glorious in holiness, and, on that account, he urges all, whom he calls, to be holy ; for without holiness no man shall see the Lord. It is necessary, on Christ's part, who will not have a filthy or polluted spouse, but he gave himself for her on purpose, "that he might sanctify and cleanse it with the washing of water by the Word ; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." It is necessary, on the children's part, in order that they might be "meet partakers of the inheritance of the Saints in light."

II. To sanctify, is either to separate for a holy use, in which sense it is generally attributed to God the Father, them that are "sanctified by God the Father ;" and so in Ps. iv., the Lord has "set apart the godly for himself." These passages refer to the election ; there is also a setting apart in the *visible* Church, as in the case of the Jewish nation ; this is styled sanctification. In this sense some conceive, that they, who despise their privileges under the Gospel, are said to have counted the blood of the cove-

nant, wherewith they were sanctified,* an CHAP. II. 11.
Heb. x. 29. unholy thing.

To sanctify is also to cleanse and purify, which is generally attributed to the Holy Spirit; but, in either case, they have reference to Christ, who is made unto us Tit. III. 4, 5.
1 Cor. vi. 11. sanctification; in whom the elect are chosen, and who is the procuring cause of the Spirit, as a Sanctifier to the Church: whatever the 1 Cor. i. 30. Spirit doeth, he does as the Spirit of Christ, as being purchased by him, and as dwelling first in him. 1 Cor. vi. 11.

In both these senses, the sanctified are absolutely and entirely passive; but there is also that, which is styled progressive sanctification; that is, the believer working out his own salvation, through the Lord working in him to do of his good pleasure; this embraces both the senses of separating and setting apart to God, by the self-dedication of a regenerate soul; by resignation to the will of God, holiness is begun; by a constant using of ourselves in his service, it is continued; by continual exercise of fervent love, it is increased, till, by the vision of God, it is perfected in glory. In all this work of sanctification, Christ is the example, whose steps believers follow, and from whom, as the Fountain of all Grace, they draw "grace answerable to grace;" they are sanctified "through faith that is in him;" he John i. 6.
Acts xxvi. 18.

* But may not this be "The blood of the covenant" wherewith Christ "was sanctified?" Comp. Zech. ix. 11.

CHAP. II. II.
John xvii. 19;
xv. 3.

Watson, I think.

blesse his Word and Sacraments. "The Word is the charter, the Sacraments are seals;" thus can the believer do all things through Christ strengthening him; and so all sanctification is begun, continued, and ended, in Christ. In the sense of cleansing, the believer is purified from the pollution of the world, which was the reason why Christ gave himself; thus the vessel of mercy is emptied and washed, while, in the other sense, it is filled with living water from the river of God.

"All of one."

III. The Union. "Are all of one." This oneness is introduced to account for the propriety of God's perfecting Jesus through sufferings, in bringing the many sons to glory: we must fix on a oneness, that is at once sufficiently explicit, and sufficiently extensive to embrace all that is predicated, both negatively and affirmatively, concerning it.

Not only one
Father.

Ver. 16.

Not "one" na-
ture.

Some would make it "of one" Father; but that would comprehend elect Angels, which this oneness excludes; some would make it "of one" nature; and there, certainly, is a natural union of Christ with man by his incarnation; and this sense Dr. Owen embraces. If this were the oneness intended, I should think the argument would be, that in bringing the many sons to glory, Christ tasted death for every man; for he and the elect were of one nature, viz. that common to every man.

One mystical
body.

Yet, surely, there must be not only a na-

tural, but also a spiritual, bond; the natural bond of frail humanity would not give the right to the relation of brethren; far less would it be a causé, why Christ should not be ashamed of them; the brotherhood is not even between Christ and the Church in the Adamic state, but in their resurrection life; and the very text defines the fitness to be between Christ and the Church, in the mutual relation of sanctifier and sanctified. I conceive also, that, because of this oneness, the Lord took flesh and blood, v. 14; and as this union is introduced to assign a reason for the propriety of God's method in bringing the many sons to glory, it must embrace something previous to the work of Messiah; I, therefore, understand it to be one lump in the bundle of life, in accordance with Christ's language:—"This is the Father's will, which hath sent me, that of all, which he hath given me, I should lose *nothing*, but should raise *it* up again at the last day." Speaking of sanctifying the Church, in a subsequent part of this epistle, Messiah says, "Lo, I come to do thy will." Here he tells us, what is the Father's will, which he was sent to accomplish.

CHAP. II. 11.

As I hope to
shew on the
proofs in v. 12.

John vi. 39.

2. He speaks of being sent to the work before his incarnation, "which hath sent me." To this responds the expression, "Lo, I come;" the will of the Father is declared in what follows, where those given to the Son, are spoken of as one lump; "that,

Christ sent before
his incarnation.

CHAP. II. 11.

Jude i.

Jude i.

Eph. v. 23, and
Col. i. 18, in a
similar manner.

of all, which he hath given me, I should lose *nothing* ;” he says not *none*, but “ *nothing* :” also, that he should raise “ *it*” up at the last day, and they were given to the Son before his work, and before he came, because he came to preserve, and ultimately to raise up, those, whom the Father had given him, and before the Father gave them, they were his to give, as Messiah says, “ *Thine they were, and thou gavest them me.*” The oneness, then, is between Christ and those “ *sanctified by,*” or in “ *God the Father ;*” that Church of the first-born, which opened the womb of God’s eternal decree, one in and with their head before the consideration of the fall, “ *preserved in Christ Jesus,*” as their federal Head, in the decree of the means after the consideration of the fall, and in consequence of this, they are in time effectually “ *called.*”

This accords with the distinction of Goodwin’s, which he argues out in his work on election, “ *That God had respect to man, considered as unfallen, in his election of him to the end, and also unto man, as fallen into sin, in the decree of the means ;*” so he distinguishes Eph. v. 23, Christ as “ *head of the Church,*” in the supra-lapsarian decree, and the “ *Saviour of the body,*” in the sub-lapsarian decree.

I trust now, that a fitness, throughout the context, may have been unfolded ; Messiah is introduced as a son of Adam before the

consideration of the fall, and the sons of God before their redemption are those sons of Adam, in whom the *Wisdom-Mediator* delighted, before the world was.

CHAP. II. 11.

As Huxley styles him, (I suppose) from Prov. viii. 29 and 31.

Having, I hope, fixed the union here intended, I shall proceed to examine, how, upon the consideration of any sons being brought to glory, this constituted oneness establishes the *becomingness* of God's perfecting Messiah through sufferings; Punishment by substitution is the prerogative of Deity; but, if I mistake not, the Apostle here assigns a reason; namely, although substitution imply distinction, in which sense "the just one suffered for the unjust," yet, there is a union in distinction, so the fitness and seemliness of substituted punishment is resolved into the oneness of relation, originally constituted by God between Christ and his Church.

1 Pet. iii. 18.

To illustrate this, we may notice, that man, in some cases, punishes by a kind of substitution, not by an arbitrary substitution of his own, but according to God's constituted relations. A man is answerable for the debts of his wife, because, by a law in accordance with God's constituted relation, 'they two are one flesh,' and, in individuals, we do not think it necessary to restrict the punishment to the offending member, as, in old times, to cut off the hand for stealing, or the tongue for uttering treason, for the sin lies deeper; it is in the

Punishment by substitution.

CHAP. II. II.

responsible soul, and yet, in truth, in all offences by a person, the *body* or estate of the person is all that human laws can reach; and the soul, or moral and intellectual man, in whom the offence originates, is quite beyond human controul.

Now it will be said, that, in this latter instance, there is, by God's law of creation, such an intimacy between the soul and body, that all actions must be attributed to persons, and that, therefore, the dissemination of blasphemy or treason may rightly be visited on the body of the offender; this is all granted; and the two instances are only brought in by way of illustration, yet both these unions are used in Scripture, the one as a type, and the other as a figure, of the union between Christ and his Church; and surely the antitype is more perfect and complete than the type, in the very thing, for which the resemblance is used; and with respect to the other figure, Bp. Hall says, "In natural unions, there may be more evidence, but there cannot be more truth. Neither is there so firm and close a union between the soul and body, as there is between Christ and the believing soul, forasmuch as that may be severed by death, but this never."

It is not my intention to enter into the subject of union; there are many distinct discourses upon it already; but I would observe, that, as this oneness, for which I

have been contending, is first in purpose, so CHAP. II. II. it is last in execution ; the two figures here used, properly belong to the ultimate state of glory.

Adam in *purity* was the type of the coming one, he was *created* in that image, as I have mentioned on Ps. viii.: his relation to and lordship over Eve, who also was taken out of him, "bone of his bone," &c. was before the fall; but this mystery of oneness is between "Christ and the Church;" so we find, that the descent of the Bride, when made ready, is the last thing mentioned before "It is done;" this is the day, whereof I have spoken, saith Adonai-Jehovah; and, indeed, an incomplete bride would be so incongruous an idea, that a complex figure is used, the adding to the church daily of such as shall be saved, is set out by the building of the "New Jerusalem;" so also, with respect to the other figure, Christ's mystical body, the perfected man, shall be in "the age of the fulness of Christ;" "in that age," says holy Bayne, "wherein Christ mystically, that is, Christ the head, considered with the body, is complete that just age, which God hath prefixed."

Rom. v. 14.

Adam and Eve a Type of Christ and the Church.

Eph. v. 32.

Rev. xxi. 2, and ver. 6.

Ecc. xxxix. 8.

Eph. iv. 13.

What then does this oneness embrace?

1. One God and Father of all, "who is above all" creation at large, in his transcendency, "through all," in his immensity, "and in you all," that is, in the Church, in communicating of himself.

From Goodwin.

CHAP. II. 11.

2. One mystical Body with Christ the head; one, not by continuity of parts, but by his spirit pervading every member.

3. One flesh, in the sense of the union between "Christ and his dearest spouse the Church."

Comp. Isa. l. 6,
&c. with Rom.
viii.

4. One in God's purpose and covenant, by which all, that Christ suffered, is made over to his Church.

5. One Human nature, by which the bright blaze of love divine is veiled in all the graces of the Saviour's humanity.

John xvii. 21.
See Goodwin in
lucu.

A union, by which God communicates himself, Father, Son, and Spirit, in all his attributes; so that the bliss flowing from the union in the Trinity is the bliss of the Church, viz. All in God shall as truly serve to make the saved happy, according to their glorified creature-capacity, as it serves to his bliss in the immense sphere of his own blessedness. Christ's glory in himself by personal union, is communicated to us by participation from him; even as Christ's glory was immediately from the Father's glory, as his Son by eternal generation; and to the man Jesus by personal union. Thus those joined to the Lord, inherit all things, even God's portion; for they are heirs of God; "I am their inheritance."

John xvii. 22, 23.
T. Goodwin.

Rom. viii.
Ezekiel, xlv. 28.

"All of one."

IV. "ALL of one." This includes, not only the head and the body; but comprises all parts of the body; had it had respect only to the two parts, it would have said,

they are *both* of one; but this includes all; CHAP. II. 11.
 they are every one 'members one of another.' Eph. iv. 25.
 They have one faith, not a similar faith, but the same; they have one hope, not a similar hope in each, but they are all actuated by the one hope; one baptism, not baptized once, but baptized into one crucified and risen Christ, &c. From this, with the assistance of Manton, we might draw many deductions. Rom. vi. 3, 4.
Manton's Sermons, Vol. iv.

1. Christ must be of the same nature and stock with those, whom he redeemed and sanctified unto God.

(1.) That by the law of propinquity, he, Lev. xxv. The Land, v. 25, 26; or Persons, v. 47, 48. as *Goel*, might have right to redeem; to this John Baptist appears to allude, "He it is, whose shoes latchet I am not worthy to unloose." If the nearest of kin did not perform the office of redeemer, the right of redemption passed to the next, with the ceremony of loosing the shoe off his foot. John says, that he is not the Christ; he is not the Prophet: if the true *Goel* do not redeem, the right of redemption can pass to no one else, even though he be the greatest of Prophets. John i. 27, comp. Bath iv. 7.

Christ is our kinsman, not only as true man, but as Son of Man; true man he might have been, had God created him, as he did Adam, but he is Son of Man by being descended from Adam; so doth he redeem, not only by virtue of his interest in us, as Creator, but by virtue of kindred, as one

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of our stock and lineage, as Son of Adam, as well as Son of God; by right of propinquity, as well as by right of propriety.

Isa. lviii. 7.

(2.) To give a pledge of the tenderness of his love and compassion, for he is our kinsman, bone of our bone, and flesh of our flesh. It is said, "Thou shalt not hide thyself from thine own flesh;" He surely will not, especially when it is his own, not from necessity of nature, but by voluntary assumption; our Joseph will not make himself strange to his brethren.

Rom. viii. 3.

(3.) Divine justice required, that sin should be "condemned in the flesh," which had sinned.

As Solomon did
between the two
mountains.

(4.) Sin being the essential opposite of Deity, the creature, by sin, was removed to an infinite distance from God: Again, sin had created such a void in all the human powers, as nothing less than Deity could satisfy. The incarnation of Deity filled up the gulf of infinity between creature and Creator, "to make a way for the ransomed to pass over" and draw near to God.

John i. 16.

(5.) That we might have a fountain of holiness in our nature, from his fulness of every grace do we receive, "and grace answerable to grace," each grace in him is a 'fountain, from which we can draw a similar grace.'

Archbishop Usher
on the incar-
nation.

(6.) To answer the types, the first fruits of the barley did not sanctify the darnel and cockle, &c.

2. This urges us to be as willing to have Christ's name and nature, as he was to have our name and nature; He was born of a woman, that we might be born of God. CHAP. II. 11.
2 Pet. i. 4.

3. It facilitates the belief of the overwhelming privileges offered in the Gospel: we may the better expect the exaltation of the creature, when we consider the abasement of the Son of God; if he was clothed with our flesh, we may the better expect to be apparelled with his glory. John xvii. 22.

4. 'It is an answer to the plea of unworthiness; he took our nature, though the crime of our first parents had made it hateful to God.'

5. It supports against the terror of God's majesty: How can stubble dwell with devouring flames? Our fears are abated, when we see the bush burning, yet not consumed, man, taken into personal union with God, may help us to understand, how man may dwell with God. Heb. xi. 16.

6. Against the fear of arrogancy, in assuming the privileges of adoption; for, if he be not ashamed to call us brethren, 'God will not be ashamed to be called our God.'

May we think of these things to our comfort; we have a unity with Christ in nature, that we may be encouraged to look after the gifts, which he dispenses. We all draw our spiritual life and nourishment from those things, which Christ has done in our flesh. That same flesh and human nature of Christ,

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which was offered to justice, as a ransom, is also the bread of life for our souls to feed upon, though the quickening efficacy and virtue flow from the Godhead, to which his flesh is united.

Heb. ii. 11-13.

“For which cause he is not ashamed to call them Brethren, saying, ‘I will declare thy name unto my brethren, in midst of [the] Church will I hymn thee;’ and again, ‘I will trust in him;’ and again, ‘Behold I and the children, whom God has given to me.’”

I have already observed, that the sanctified are considered as sons, before the consideration of Christ’s death.

2dly. That the Man Christ Jesus is declared to be depressed from a higher state, which he had in decree, to a condition below that of Angels.

3dly. That the Man Christ Jesus was actually exalted to glory and honour, upon his resurrection; and,

4thly. That Messiah is contemplated, in *that higher state*, as one with the brethren. We now proceed to ver. 11, in which, I trust, according to the view I have given, we shall be able to see the dependence of the foregoing verse, as well as the pertinency of the quotations which, according to the common interpretations, are not always considered to be very apt.

We have in the verse the condescension of Christ and the privilege of Believers; or,

1. The inference, "For which cause."
2. The thing affirmed; Christ calls them "Brethren."
3. The manner, "He is not ashamed."
4. A Triple proof.
1. THE INFERENCE. "For this cause."

For what cause?

Many suppose, that it is because of Messiah having the same human nature; and, of course, in that case, the proofs would be of his having the same human nature; but, in that case, a reason would be assigned, why he is not ashamed to call all mankind brethren, and this is not warranted by the usage of Scripture; for 'Brethren' is surely a term of endearment and peculiar appropriation; nor, 2dly, is it warranted by the fact, for there is great cause of shame in fallen humanity; therefore, being of the same nature, cannot, I think, be the cause here meant.

2. The proofs are not proofs of Messiah's humanity; 'I will put my trust in him,' which, of the three, appears most like it, may be a proof of creature dependence, but it is language as applicable to all the angelic host as to man, or any other reasonable creature. Another thing to be noticed is, that the direct assertion of the text is, not that Christ has brethren, that being taken for granted, nor does it affirm why they are brethren, but *why he is not ashamed* to call them brethren, and the quotations must, I conceive, be intended to establish the direct

assertion, and not an implication, however evident that might be. Now, Messiah not being ashamed, does not proceed from his finding himself of the same nature with fallen man, but because of his *virtual* and *actual* oneness with the elect; or because of his decreed oneness over the fall; the manifested oneness between Christ and the Church triumphant in glory, and the acknowledged oneness between Christ and the Church militant on earth. His brotherhood and primogeniture are on the same basis; he is the first-born among many brethren, and he is the first-born only as rising from the dead; so the actual brotherhood also takes place upon the resurrection basis.

It will be necessary towards establishing my view, to shew, in the first place, that the Jews would be willing to acknowledge and take for granted the relation of brotherhood between the Messiah and the Israelites;* this will also shew, that it would be unnecessary for the Apostle to give a triple proof of the implication, (for, as I have observed, it is that rather than a direct assertion;) for this, I refer to the note.†

* When I speak of what the Jews held concerning the Messiah, I, of course, am not speaking of the *identity* of Jesus, but of their views of the Messiah, whosoever he might be.

† The Targumist on Can. viii. 1, paraphrases the words thus: "When the king Messiah shall be revealed to the congregation of Israel, the children of Israel shall say unto him, 'Come, be thou with us for a brother,' or, 'be thou our brother;' and the

II. CHRIST'S CONDESCENSION.—We are ashamed when we do a thing beneath our dignity ; it is said, " all the brethren of the poor hate him ;" so it was praiseworthy in Moses, when in Pharaoh's court, to acknowledge his poor brethren. But Christ is not ashamed, notwithstanding our distance, though infinitely rich in essence, he became infinitely poor in circumstance, that we, through his poverty, might be made rich, even with his glory.

CHAP. II. II.
Christ's conde-
scension.

Prov. xix. 7.

Howels.

This condescension is not only towards *men*, but to *sinner*s ; and human nature, defiled by sin, is farther distanced from the same nature, when pure and holy, than the meanest worm from the most glorious Angel ; for, in the one case, there is a difference, which wars against the attributes and essence of Deity ; in the other case, both alike conduce to the glory of God, though in their several degrees. But if Mephibosheth thought it a great condescension in David, on his throne, to take notice of him, a poor

Israelites say, they are called the brethren of the holy blessed God ; in proof of which they often produce Ps. cxxii. 8, as being the words of God to them : and in interpreting Lev. xxv. 1—8, " One of his brethren may redeem him." This, say they, is the holy blessed God. Rab. Meir said, ' Whoever studies the law, for the law's sake, deserves much, nay, the whole world ; he shall be called the companion and friend of God.' The holy blessed God calls the Israelites brethren and friends ; they also compare Can. v. i. with Ps. cxxii. 8, to establish this relationship.

Zohar in Gill.

Tzeror Hammor
in Ditto.

Schettgen.

CHAP. II. 11.

cripple, who was, nevertheless, the son of Jonathan; what is it in this King of kings to take notice of fallen man?

The view of Christ's condescension will be farther heightened by observing, that the text does not say 'he *was* not ashamed;' but it is in the present tense, "he *is* not ashamed to call them brethren." It does not refer to Christ in his humiliation, though then his person was at an infinite distance from us, for "he did not so become man, as to cease to be God; he drew a veil over his infinite glory, yet he parted not with it. He, who calls us brethren, who suffered for us, who died for us, was God still in all these things:" yet, for all that, it is a great ground of comfort now, that he has ascended on high, and is sitting on the right hand of the Father, with his Godhead in full blaze of glory manifested, and his manhood participating in the honours of Deity, to think that he has not forgotten us; indeed, so far the reverse, it is after his resurrection, that Messiah calls the children his brethren; at one time, he calls them servants; as he draws near to his departure, he calls them no more servants, but friends and children; but, after his resurrection, he frequently styles them brethren, and at the last day, when he shall come in his own glory, and in the glory of his Father, with all the holy Angels, then will he style them

John xv. 15.

Matt. xxviii. 10.
John xx. 17.

brethren. Oh it will be blessed to hear CHAP. II. 11.
the Judge in that dread hour addressing us
as brethren!

There is but one place, before the resur- Matt. xii. 49.
rection, where our Lord gives this title to
his followers, and as there the term
“brethren,” in his address to them, must be
understood in the more enlarged sense of
kinsmen, so, I suppose, our Lord’s answer
cannot imply the more limited and intimate
sense of the term.

The reason, why this more endearing title
was reserved until after the resurrection, ap-
pears to be, because that though the brother-
hood was laid in the decree of God, yet Christ
expressly owns that relation after the resur-
rection, for then it *actually* took place.

This explains 2 Cor. v. 14—17. “We
thus judge, that if Christ died for all, then
all died: and he died for all, that they, Schootfield.
which live, should not henceforth live unto
themselves, but unto him who died for them
and rose again; wherefore, henceforth know
we no man after the flesh, yea, though we
have known Christ after the flesh, (*i. e.* Christ
in the days of his flesh, Heb. v.) yet now
henceforth know we [him] no more (but we
know him as the risen Christ,) *therefore*, if
any man be in Christ, he is a new creation;
(he is baptized into Christ’s resurrection,)
“old things are passed away; behold all
things are become new,” *i. e.* to him, he is
‘created anew in Christ Jesus,’ to him by

CHAP. II. II.

Dodsworth, an
unpublished
Sermon.

a substantializing hope, there is a new creation, new heavens, a new earth, &c.

This acknowledgment by Christ of the brethren, after his resurrection, greatly enhances his condescension and love; it shews, that his ascension does not diminish the affection he bears to his people, but, on the contrary, the expressions of his love are rather enlarged; he still continues our brother, and will do so, as long as our nature remains in the unity of his person.

This relation denotes the greatest intimacy; Christ is more our brother, than our nearest of kin is; for we must allow, that Christ's natural affection to his natural relations was as perfect as possible, (to be without natural affection is one of the enormities of the last days,) yet so greatly does his affection to the faithful transcend any natural affection, that he only calls those brethren, who do his Father's will.

It may be asked, may we call him brother? We nowhere read in Scripture, that the Saints did use this expression; though it does not exclude the comfort of faith, yet it warrants not the boldness of presumptuous expressions.

Use 1.

Use. If he is not ashamed to call us brethren, let us not be ashamed,

(1) Of him, Mark viii. 38.

(2) Nor of his Gospel, Rom. i. 16.

(3) Nor of sufferings, 2 Tim. i. 8, 16.

Thus was it with Moses, Heb. xi. 26.

2 Tim. iii. 2.

Matt. xii. 50.

Use 2. Let us do nothing to put him to shame ; let not this be our rest ; for if we live as pilgrims, God will not be ashamed to be called our God.

CHAP. II. 12.
Use 2.
Heb. vi. 6.

Use 3. For the consolation of Believers. The world may reject ; relations may despise or persecute : Christ is not ashamed of us, and we shall “ not be ashamed before him in that day.”

Use 3.

The first proof is from Ps. xxii, concerning which there can be no doubt with a Christian, as to its reference to Messiah, or the applicability of the words. Verses 1, 16, and 18, are directly quoted in the New Testament ; and the verse, which the Apostle quotes, not only applies to the point in hand, but also admirably introduces Christ’s prophetic office, on which he shortly afterwards enlarges.*

Chap. ii. 12.
First Proof.
Ps. xxii.

The eighth Psalm had shewn, that Messiah was the sorrowing son of Adam ; this psalm asserts, (v. 6,) that he was not ‘ *Ish*,’ (in the state in which Adam was before the fall, Gen. ii. 13,) but that worm, whose scarlet hue characterizes sin of the deepest die, he being “ made sin for us,” when the Lord caused our sins to meet upon him, and it gave the Lord pleasure to bruise him.

Comp. Isa. i. 18,
the same root.

Isa. liii.

The former part of the Psalm prophetically

* It appears from Horsley, that this Psalm is referred to Messiah in the Mischna Tchillim and the Talmud of the Sanhedrim.

CHAP. II. 12.

details Messiah's sufferings upon the cross, when, in addition to his bodily suffering—his anguish of mind and spirit from the scoffs and taunts of men, and the assaults of Satan, he was forsaken of the Father.

Ver. 20. "Deliver my soul from the sword, my
"UNITED ONE, from the power of the dog."

This is Horsley's rendering, and he supposes it denotes "the humanity of Christ in union with the divinity." Truly, I conceive, that was why it was impossible for the grave to hold him; when body and soul were separated, yet each was united to his divine nature.

Ver. 21. "Save me from the mouth of the lion."

1 Pet. v. 8.

Dan. viii. 21.

Job xxxix.
9-12.

The Devil, that roaring lion, "from the horns of the unicorns." Horns appear to denote dominion, and the unicorn "the strong one." The tyranny of Satan, I conceive again to be intended, then follows the transition clearly enough marked by the translation of the literal Ainsworth and the learned Horsley.

"Thou hast answered me;" then he immediately breaks forth with the quotation, "I will declare thy name unto the brethren;" and here we see, in this sudden change from distress to triumph, what is nearest his heart, viz. the glory of God, and the joy of his brethren. *That* God, who had been pleased

to bruise him; *those* brethren, for whom he had suffered; there is no recounting of his own sufferings; all his hard service seemed but little for the love he bare to his dearest spouse, the Church. CHAP. II. 12.

How much there is contained in these few words! They comprehend the ministry and mystery of the Gospel; there is the ministry of the Word, "I will declare;" the subject matter of the word, "Thy name;" and the fruit of the preached word, "The brethren." There is the mystery of the Gospel in the harmony of God's attributes, "Thy name;"* and Christ's relation, to the saved; they are "brethren." This is clearly Luther. after the death of Messiah; but, I own, I do not think it quite so clear what is meant by "the congregation;" for, in v. 25, mention is again made of a congregation, "the great congregation;" that, I doubt not, is the general assembly and Church of the first-born; but I think the congregation of v. 23, *may* be the seed of Jacob, who ascended on high with Messiah; of this, however, I shall have to speak presently.

Does not this also let us into the employment of the glorified and blissful Spirits? viz.

* See on Ps. viii. The name of the Lord is his grace, goodness, &c.; and, therefore, to be trusted in Isa. l. 10; hence, the Psalmist says, "they that know thy NAME will put their trust in thee." Ps. ix. 10. Nay, more than trust; he prays, Ps. v. 11. that they who know his NAME, may be joyful in him.

CHAP. II. 12.

learning God and the wonders of his Name.

“ This is life eternal ;” this is the chief cause why any creature has life eternal, “ in order that they might know thee the only true God, and Jesus Christ, whom thou hast sent,” by and in Christ, and by and in him alone, is God made known.

John xvii. 3.

Eph. iii. 10.

Ch. ii. 12.

So far this does well enough for the Church triumphant; it may, however, be supposed no great wonder, that Christ should “ not be ashamed to call” these perfected Spirits “ brethren ;” but some poor tempted soul may say, what comfort is that to me? to one carrying about a body of sin and death? he may not be ashamed of owning the relationship to them, and yet he may be ashamed of me. The quotation from Ps. xviii. refers, as I conceive, to the Church militant.

Second proof.

Ps. xviii.

Some commentators doubt whether this quotation be from Ps. xviii. ; but, I think, their doubt is, rather because they have mistaken the object of the proof, than because the words suit not. Fry observes, that the Apostle’s words are the very same as the Sept. in 2 Sam. xxii ; and Owen says, that the Hebrew of this xviiith Psalm is better rendered by the words of this quotation, than by the words of the Sept.*

* There is but little difference between 2 Sam. xxii. and Ps. xviii. ; v. 7 of the latter, “ he will hear,” is in the former, “ and he heard ;” so in v. 11, “ he will set,” is “ and he set,” &c.

The Jews, both antient and modern, apply it to Messiah, quoting ver. 50 in proof of Messiah being styled David. The Syriac entitles this Psalm, 'A thanksgiving upon the ascension of Christ,' and Bp. Horsley renders the Title, "[A Psalm] of the servant of Jehovah, The Beloved ; who spake unto Jehovah the words of this song, in the day Jehovah delivered him from the hand of all his enemies, and from the hand (or power) of Hell." I think verses 4 and 5 confirm this ; for there the Psalmist recounts the travail, pangs of death and hell, as the cause of his fear ; and Luther observes, that the whole Psalm contains the words of Christ rising from the dead, and this intent of his Psalm, [David] seems to intimate, when he mentions Saul (*i. e.* Hell, as Bp. Horsley renders it,) as the last enemy, who was in truth the first enemy of David, for by this contrariety of order, he would intimate, that he did not speak of his own victories, but of Christ's : this appears to me evident from the 48th and 49th verses, for there the person delivered is the same, who has been speaking all along, and this we know, by St. Paul's quotation, to be Messiah, and this is the same David, or Beloved, whom we have already observed the Jews, both antient and modern, understood to be Messiah.

I will now run through the verses preceding the quotation.

" I will love thee heartily with my inmost

CHAP. II. 12.

The Jews refer
Ps. xviii. to Mes-
siah.

Ver. 5 ; the pangs
of death, as in
Acts ii.

Rom. xv. 9.

CHAP. II. 13.

Ainsworth.

a "I will love thee
from the bottom
of my heart."—
Dutch.

Luther.

bowels, O Jehovah, my strength;"* That strength, whereby a man is strengthened and comforted within, being endued with power from on high; the purity of love is evinced when he says, "thee," "I will love *thee*, Lord," not any creature. That, which Messiah had acknowledged in his address, he proceeds to declare in detail.

'Selang;' a cliff
or strong position.

"Jehovah is my Rock," (or foundation.) Jehovah not only endues Christ and his followers with internal strength and support, but he is himself their "foundation," upon which they are built, and upon which they rest, as the stable building rests upon the solid rock.

2. Jehovah is not only the firm foundation, but is also the "fortress" itself, built upon the rock, preserving and defending him, that fleeth into it.

3. Jehovah is not only the fortress, but the garrison, or the power, that raises the siege, and is the "way of escape;" so far the expressions denote passive resistance; what follows, denotes propulsive strength. "My El, my Tzor, in whom I will trust;" "My El," my covenant God and strength, who has not only supported and protected me in my passive suffering, but he, in whom I will trust for strength, in carrying on the aggressive warfare against his enemies, and the enemies of his people, of whom the Psalm speaks, ver. 27, "I will trust in him;" "My shield;" his defence in active war-

Now that he is
in glory, he still
says, "Why per-
secutest thou
me?"

fare, for he does not want a shield, who flies for refuge. "The Horn of my salvation;" CHAP. II. 13.
 The strength itself, that fights and overcomes. Luther.
 "My lifter up;" He, in whom I am so lifted up above mine enemies as to triumph over them, as in Isa. ix. "Jehovah shall lift up the enemies of Rezin over him." Isa. ix. 11.
 "I called upon Jehovah being praised, and from mine enemies I was saved," or "I will call," &c. Ainsworth. Hammond.
i. e. I will first praise, and then call upon him; praise him for past mercies and deliverances, and petition for fresh, not for himself, but for his people, who are one with him. The cords of hell might have encompassed him, but he had the threefold support of God being his Foundation, Fortress, and Deliverer; the snares of death might prevent him, but he had another threefold band in Jehovah being his Shield, his Horn, and his Sustainer, either of these being a threefold cord, which cannot be broken. "I will call upon the Lord, with praising him."—Sept. Vulg. Chald. &c. Wall.

Thus Christ faced Satan, Sin, and Hell, and so he prevailed; but if Christ thus speaks of the power of the enemy, how rash are those boasters of free will, who believe, that Satan is asleep!

It appears evident to me, that these verses are the language of Messiah, bursting forth in the most exulting strain of triumphant gratitude for deliverance from the grave, being fully confident respecting the future. But how do the words of the quotation apply

CHAP. II. 12.

to the Apostle's purpose? "I will trust in him."

1. This must be a trust in God, that there will be no ground of shame, in calling the many sons brethren, as Heb. ii. evidently declares.

(1.) Now it must be remembered, that trust in God would not alone prove Messiah's humanity, but only his creature dependence and confidence, which might be angelic.

(2.) The exercise of the grace of affiance is no ground of not being ashamed to call the many sons brethren, but some cause of freedom from shame this citation is intended to prove.

2. This trust of Messiah is grounded on Christ's own deliverance, as the Psalm appears manifestly to declare; it is not then his own grace of affiance, but the experience of God's dealings, which is the ground of freedom from shame, as his oneness with the sanctified is the direct and immediate cause. I trust we shall now be able to see the object of the quotation. From ver. 4 to 19 is a particular relation of Messiah's own deliverance. From ver. 20 to 24, Christ assigns the ground of his deliverance, "The Lord rewarded" him "according to" his "righteousness," and although the iniquity of his Church was laid upon him, yet he 'kept himself from his iniquity.'

Messiah then mentions, as I conceive, the subjects, concerning whom he exercises trust in God; the difference between them and the froward; and God's different aspect, and dealing towards them; "With the merciful thou wilt shew thyself merciful, &c. for thou wilt save the afflicted people," &c.

CHAP. II. 13.

The ground, then, of his trust is this; That being one with the sanctified—having borne the iniquities of his people, and the Lord having delivered him, because he kept himself from his iniquity—Jehovah will also deliver them, and bring them to glory; so Christ prayed just before his departure, "Holy Father, keep through thine own name those, whom thou hast given me," thus Christ was raised for, or "because of" our justification, for "Who shall lay any thing to the charge of God's elect? Shall God that justifieth?"

Rom. viii.

Behold then the Lord Jesus, though surrounded with the glories of heaven, yet not unmindful of those afflicted ones, who are living a life of faith; "He is not ashamed to call them brethren," for he carries on his intercession for them in assured confidence, that the Lord will deliver them; but more of this when we have examined the next quotation.

Use I.

Use 2d. If Messiah, now passed through death to the glories of heaven, yet lives a life of faith and affiance in God, "Head of

Use II.

CHAP. II. 13.

the worshippers, as of the worshipped," what is vain man, that he would live a life independent of God? In every situation let us trust in God. In sickness, trust not in physicians, as Asa did; in government, trust not in policy, as Ahitophel; in war, trust not in chariots and horses, as some do. "Let not the sage glory in his wisdom; neither let the mighty glory in his might; let not the rich man glory in his wealth, but let him, who glorieth, glory in this, that he understandeth and knoweth me, that I [am] Jehovah, who exerciseth loving-kindness, judgment, and righteousness in the earth, for in these I delight, saith Jehovah." "Trust ye in Jehovah for ever, for in Jah Jehovah is the Rock of ages."

Jer. ix. 23, 24.

Isa. xxvi.

Third Proof.

The third quotation is from Isa. viii. Now the Apostle, as I conceive, having spoken of the church militant, as well as triumphant, distinctly and expressly announces the fontal source and spring of the oneness between Messiah and the elect, and, consequently, of the cause of his freedom from shame; "Behold I, and the children, which the Lord hath given me—."

Here I must depart from my custom of going through the former part of the prophecy, till I come to the quotation, for it would take us so far away from the subject in hand, because it appears to be not only a connected, but an interwoven prophecy from ch. v. to ch. xii. inclusive: it

See Appendix H.

would, then, be needless to take up a part, CHAP. II. 13. without going through the whole, more especially as I suppose the Apostle uses the quotation in a manner, which makes it quite independent of the context, the whole of his point being proved in the very words he cites; and this appears important; for though the argument may be complete enough to a Christian, who concedes, that the quotation by an inspired Apostle is the best possible proof; yet whilst among Christians there is a great diversity of opinion upon *how* the words refer to Messiah, it would be difficult to urge them as evidence to a wavering Jew. It is true, that Jehovah Sabaoth Immanuel, the security of the land, and sanctuary of his people—The Targum rightly interprets to be ‘The Word of the Lord,’ i. e. the Essential Word, and the Talmud Sanhedrim understands ch. viii. 14, of Messiah; yet it does not appear demonstrable to a Jew, that the same Jehovah is the speaker in ver. 18. If, then, the citation were intended for a proof of any position denied by a Jew, the argument appears defective; if it be not so intended, where were the use of the quotation?

See Pye Smith.

Schottgen, however, says, that if any one observe the change of speakers, it is evident, that the quotation belongs to Messiah.

This illustration is not, I apprehend, any more than the two former, urged as a proof of Messiah’s fraternity—a privilege, which the Jews were ready enough to claim—nor a proof, that he would be a sign and wonder, which is the use of the words in Isaiah; but the

CHAP. II. 13.

proof is, that the children were given him by the Father, thus the stress of the proof is on the words themselves. The Jews would grant the relation of the Messiah to his people; they could see and feel, that Jesus, in common with his followers, was for a sign spoken against, and, therefore, they could not doubt the applicability of the words; but the reason why he is not ashamed of them, is, because of the eternal designation and donation of the Father, "Behold I and the children, WHICH THE LORD HAS GIVEN ME."

Luke ii. 34.

When were the
children given to
Christ?

The first point of consideration is, When were the children given to Christ?

Before their vocation, because it is the ground of their effectual calling; "All that the Father hath given me shall come unto me:" but when were they given? They were given in the covenant of redemption. "Thine they were," says the Lord Jesus to the Father, "and thou gavest them me;" and for those, who are given Christ, is surety, as Judah was surety for Benjamin, "I will be surety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:" this is the seed, which, on the other hand, the Father promises he shall see. It is true, that to him they are Benoni's, he 'dies in travail' of them, yet shall they prove Benjamins, "He shall see of the travail of his soul and be satisfied." On his part, he says, "Father, keep through

Gen. xliii. 9.

Isa. liii.

thine own name those, whom thou hast given me, and he “ trusts in him,” that he will give a gracious acceptance to whatever he should ask in behalf of his redeemed ones, within the time of grace.

CHAP. II. 13.

Isa. xlix. 8, with Cor.

Use 1. The foundation of God’s covenant dealings with us, is an eternal compact between Jehovah and Christ. How comforting and strengthening is it to a weak believer to see eternal covenant love—eternal covenant dealings—eternal covenant relations—eternal covenant engagements, begin at Christ, the head, and descend from him to the redeemed seed!

Use I.

These practical uses are chiefly taken from Gilead’s Aaron’s Rod.

Eph. i. 3, 4.

Use 2. The same love of the Father and Christ, which has now appeared in drawing thee into this covenant state, has been in action for thee in eternity, when thou wast not. How should this assure our hearts of the love of God, that he should have provided a surety for us; and the love of Christ, that he should undertake our case undesired, nay, when we had neither action, nor being, nor vote, nor knowledge of his undertaking!

Use II.

Jer. xxxi. 3.

2 Thea. ii. 13.

Tit. i. 2.

Use 3. See how much of our free-will is in the business; just as much as the Lord has captivated, and made willing, in the day of his power. He works in us to will: How sweet it is, that salvation is not on the slippery base of man’s free-will, but on the immutability of God’s counsel, and the good pleasure of his will!

Use III.

Ps. cx.

Phil ii. 13.

Heb. vi.

Eph. i. 5; James i. 18; Rom. ix. 15.

Use 4. See the well-spring of life and

Use IV.

CHAP. II. 12.**Ps. lxxxvii. 7.****Use V.****Col. iii. 2.****Use VI.****God engaged in
behalf of the be-
lievers.****Isa. lili. 10.****Christ engaged
in behalf of the
believer.**

salvation laid up in him, so that we need not fear a season of drought and barrenness; "All my springs are in thee," says the Psalmist.

Use 5. How comforting to see our right and title bound up in Christ's! so that, if his be good, ours is good also. This is the reason, why his resurrection is so urged for our comfort, "raised for our justification."

Use 6. By the covenant of suretyship, both parties become securities for the Believer. Jehovah undertakes, forasmuch as he promises a redeemed seed to Christ, and engages, that he shall see them. Now, he, who is answerable for this, must needs undertake to accomplish all, that constitutes our being the seed of Christ; our faith, justification, perseverance, and salvation. In a word, the Father is engaged by covenant with Christ to make sure our believing to salvation, and he will be true to his Son, and to himself; "he cannot deny himself," and "none," says Christ, "is able to take them out of his hand." How strengthening to faith, to contemplate, that Jehovah gave bond from eternity to Christ, and stands engaged to him, to bow my rebellious will, and to give me such a frame of heart, as my redemption and salvation necessarily require!

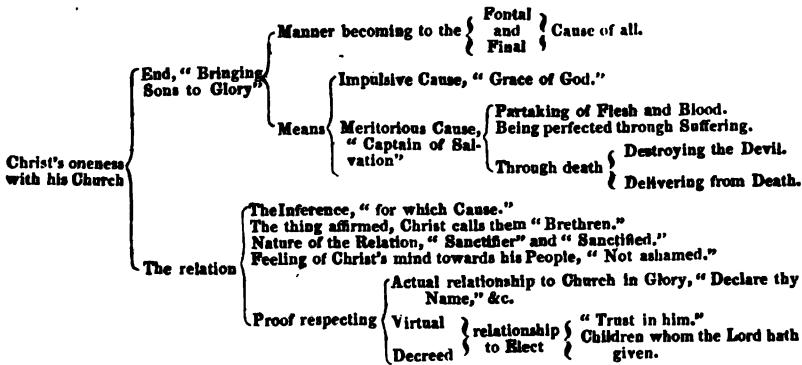
Again, Christ stands engaged to be a merciful and faithful High Priest; it behoved him to be so; his natural sympathy

now must prompt him to act on our behalf, and “*he* cannot deny himself.” How should this support the believer! he can no more finally perish, than God can deny himself, or Jehovah break to Christ, or Christ to the Father. “Once have I sworn by my holiness, I will not fail David, HIS SEED SHALL ENDURE FOR EVER.” The faith of the least believer can no more fail, than Christ can lose his reward: “He shall see of the travail of his soul, and be satisfied.” Now, justice itself is as sweet as mercy; the appeal to God’s justice, is as strong as to his mercy; it is an attribute, that, when satisfied, is as comfortable, as when, unsatisfied, it is terrible.

CHAP. II. 12.

ISA. LIII.

Analysis of ver. 9—15.



APPENDIX H.

I think the most satisfactory way of fixing the meaning of Isa. viii. 18, will be by taking a short view of the whole prophecy, from ch. vii. to xii. inclusive, a help to the understanding of which is found, in observing the relation, which the transaction of ch. vii., and the subsequent prophecies, have to the prophecies, ch. v. and vi. I will first, therefore, endeavour to shew, that ch. vii.—xii. has a relation to ch. v. and vi.

We probably have the first allusion to the name of Mahershalalhashbaz in ch. v. 19, the wicked, who tauntingly say, "Let him make speed (maher) hasten (hash) his work;" this the Lord answers, ver. 26, saying, the nation, whom he will bring to scourge them, "shall come with speed (maher) swiftly;" and in ver. 25 appears to be introduced the choral burden of the prophecy respecting Mahershalalhashbaz, which is repeated, ch. ix. 12, 17, 21, and x. 4.

Again in ch. x. 5, we have the charge given to the Assyrian "to take the spoil, and to take the prey," in allusion to Mahershalalhashbaz.

In ch. vi. 13, appears to be the first allusion to Shear Jashub; "And yet in it a tenth," or as Gataker suggests, "God's tenth," that is, "the remnant," "and it shall return, and shall be to burn, i. e. his enemies, as Zech. xii. 6, Obad. ver. 18. To the name, Shear-Jashub, x. 21, xi. 11, 15, appear also to allude; and ch. x. 21, I farther suppose, connects with ix. 6, the mighty God, the King to whom they are to return, and the HOLY SEED,* the stem or substance, either of the "tenth" or of the land, is the stump cut down from which the Netzer, the BRANCH, shall spring, ch. xi. 1. It is pre-eminently the Holy Seed, because it alludes to "the holy thing" to be born of a virgin, ch. vii. 14, and to which allusion is again made in ch. viii. and 10. I also suppose, that viii. 22, and ix. 1, allude to the former darkness, mentioned ch. v. 30.

* And Hales renders Isa. vi. 12, "Even [until] Jehovah shall remove the man (*Eth Ha Adam*,) and shall multiply the residue [of the dispersion] in the midst of the earth."

There are some more allusions and references, which shew, how completely the prophecy is interwoven, as xi. 13 is opposed to ix. 21; and indeed, I think, we may trace an opposition throughout, between the mercies ultimately to be bestowed and the judgments primarily inflicted, ch. xi. 4, to x. 2, 3; and xii. 3 to viii. 6, &c.; however, these are not of so much importance in fixing the interpretation.

Fry observes, that "we have the suffrage of many commentators^a to understand the prophecy of ch. v. to relate to the desolation by the Romans, which we now behold." Indeed, I think it manifest, that our Lord alludes directly to it in the parable of the vineyard.^b

Isaiah vi. is quoted three times,^c as fulfilled in the days of Messiah, or immediately subsequent, "And in them is fulfilled the prophecy of Esaias," &c.; and again it is said, "Therefore they could not believe, because Esaias said," &c.

Nevertheless, I conceive, that when Ahaz heard of the confederacy between Syria and Ephraim, his excessive fear betrayed his supposition, that the prophecies in ch. v. and vi., shortly before delivered, of the destruction of the Jewish church and kingdom, were then going to be accomplished; his being here called "the house of David," presents to our mind the promises concerning David's seed, the subsequent prophecy referring directly to those promises: it also may be intended to remind us, that as yet the holy seed was in the loins of Ahaz—was not yet born—and would, therefore, be the substance of the stem of Jesse.

The sign, that Ahaz was told to ask, has, I believe, been universally assumed as a sign, that Pekah and Remaliah's son should not destroy Judah; and the difficulties, which have followed upon this assumption, have confessedly been very great. It appears to me, that Bp. Horsley came very near to a more satisfactory interpretation: He objects, that "every interpretation, yet mentioned, makes the 16th verse a promise of providential deliverance abruptly introduced in the midst of a comminatory discourse. The prediction of the birth of Emmanuel, addressed to Ahaz, an idolatrous prince, was certainly, with respect to him, a threat: the whole discourse subsequently to the 16th verse to the end of the chapter is threatening. It is certainly strange, if a promise is introduced among

APPENDIX H.

^a Tertullian, Theodore, Cyril, Jerome, Luther, Brentius, Ecclampadius, Coccius, Schmidius.

^b Mark xii. 1—10. Comp. also

Luke xx. 17, 18, with Isa. viii. 14, and 1 Pet. ii. 7, 8, and Matt. xi. 23, with Isa. v. 21.

^c Matt. xiii. 14, 15; John xii. 39—41; Acts xxviii. 25—27;

Isa. vii. 2.

Ps. lxxxix.;
2 Sam. vii. &c.

APPENDIX H. these threats, without any thing in the connexion of the sentences to mark the transition from threatening, in the 15th verse, to the promise in ver. 16, or back again from promise to threatening, the want of which in the latter instance was so strongly felt by Houbigant, that he makes a conjectural emendation of the text at the beginning of the verse 17, to produce that mark of transition, which he was aware was necessary, in the scheme of interpretation which he had adopted." Bp. Horsley shortly afterwards adds, that "the downfall of the Jewish kingdom, in both its branches, would be completed upon the exhibition of that sign." The interpretation of the Bishop I do not think satisfactory, though he probably had the key to the right elucidation, which I believe to be simply this, We have seen, that the obduration denounced, ch. vi. and the destruction predicted, ch. v., referred to the days of Messiah and his Apostles, but that the excessive fear at the confederacy betrayed by Ahaz, demonstrated his supposition, that the utter destruction there proclaimed was immediately to be accomplished. The Prophet, however, *gives the birth of Immanuel as the sign to precede the destruction of ch. v., and hardening, ch. vi., and it is explanatory of how the holy seed should be the substance or stem of the land, even when all outward appearance of life had ceased, and by this sign those, and only those, who believed, would be established, ch. vii. 9.*

Horsley Bib.
Crit. Vol. ii.
pp. 46 and 50.

Thus Ahaz refuses to ask a sign, because it is an omen of evil, and "he will not tempt Jehovah" to bring the judgments by any thing like a taunt, or that would, as it were, fix the Lord in his determination; for we must remember, that Ahaz and all his people were in excessive consternation, ch. vii. 2, "His heart was moved, and the heart of his people, as the trees of the wood are moved with the wind;" and we must interpret the language of Ahaz, according to the passion of his mind then predominating, and not suppose, that, in the midst of his trepidation, he yet spake defiance to Jehovah, as is commonly said.

Isaiah then says, ver. 13. "[It is] a small thing for you to weary men, but will ye weary my God also?" This I do not understand as confined to Ahaz personally, but as extended also to the sins of his successors, which at length

wearied God, as the expression there is. It continues, ver. 14, "Therefore Adonai himself will give you a sign." Notwithstanding this sign of contrition and fear displayed by Ahaz, (something like Ahab humbling himself,) still a sign would be given, "Behold, the virgin has conceived, and she shall bring forth a son, and shall call his name Immanuel." This brings us to the time of the Angel's visit to Mary, "Butter and honey shall he eat," denoting peace and plenty, (Jos. v. 6,) so that, so far from the outward appearances foreboding evil, peace would be the sign of that destruction—"that he know to refuse the evil and choose the good;" although the former clause, by occasion, denoted a state of peace, yet, I think the end of this verse is to mark, that, although born in a supernatural manner, yet, by natural means, this son should "grow in wisdom and stature," and so, by knowledge of good and evil, "in favour with God and man."

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Matt. i. 22, 23;
 Luke i. 31, &c.
 or "cream."

Ver. 16. "Surely before this child shall know to refuse the evil and choose the good, the land shall become desolate, by whose two kings thou art distressed." Upon this verse I do not feel confident, however I am inclined to follow Kennicot and many others, in understanding this of Shear-Jashub, else there does not appear any reason why the child should have been brought by Isaiah, but, according to the Law in Deut. xviii. 21, 22, there would have been a reason, if not perhaps a necessity, for this confirmatory sign. "Of this matter, the Hebrews say, 'every Prophet that riseth up among us, and saith, that the Lord hath sent him, it is not necessary that he do a sign like one of the signs of Moses, our master, or like the signs of Elias, or Elisæus, that there should be in them a change of the customs of the world, but his sign shall be, that he foretell things that are to come in the world, and so confirm his words,' &c. This then I view as the confirmatory sign of the preceding prophecy; but, on the other hand, it is with justice said, that it seems very harsh to make verses 15 and 16 refer to different persons, and also to call Israel and Syria combined, "the Land," &c.; however, the difficulties in the way of Horsley's interpretation appear to me greater. Either way, I do not think the general outline of the prophecy, which I have adopted, is affected.

Assembly's
 Annot. Dutch,
 Kennicot.

Leath, &c. and so
 fulfilled 2 Kings
 xv. 30, and
 xvi. 2.

Ainsworth in
 Deut. xviii.
 21, 22.

From ver. 17 to 25, I apprehend the Prophet proceeds

APPENDIX H. to state what judgments shall come on Ahaz; though that judgment, which he dreaded, should not visit him, yet he should not go wholly unpunished. The Lord would shave with a razor hired by Ahaz, ver. 20, the figure denoting, that the vow of Nazariteship was broken, that they were no longer a people separated to the Lord, but were defiled, and their strength departed.

2 Kings xvi. 7—9.
Num. vi. 5.
See also Ezek. v.
1, 2.

Isa. viii. 1.

By the direction to take a great roll and write concerning Mahershalalhashbaz, together with the injunction concerning the faithful witnesses to record, we are led at once, I think, to conclude, that Mahershalalhashbaz is not simply a sign of the spoiling of Damascus and Syria, which was going immediately to take place.

viii. 3. "For before the child shall know to cry, 'My father and my mother,' the riches of Damascus and the spoil (shalal) of Samaria shall be taken away before the face of the King of Assyria." I view this as a sign, and its confirmation was the fulfilment, 2 Kings xv. 29, xvi. 9, xvii. 3. The peculiar feature of the sign is, that the spoiler shall be spoiled, the plunderer plundered, of which more afterwards.

Ver. 5 continues, "The Lord went on to speak to me," the same as vii. 10.

Ver. 6. "Forasmuch as this people (*i. e.* Israel) refused or despised the waters of Shiloah, that go softly." The waters of Shiloah appear to be expressive of the seed (Num. xxiv. 7,) of Judah (Gen. xlix. 10,) the sent one (John ix. 7.) "Because this people loathed the kingdom of the House of David, which ruled them quietly as the waters of Shiloah, which flow softly," or because of the weakness of it in the days of Ahaz, as Kimchi interprets it. Therefore the forces of the King of Assyria shall completely inundate the country, and the strong and mighty river shall "pass through also unto Judah, flooding and overflowing," and "the fulness of the breadth of thy land shall be the extension of his wings, O Immanuel." Yet notwithstanding the hopeless appearance of the land, the Prophet continues, "Associate yourselves, O ye peoples, but be broken in pieces, and give ear, all the remote of the earth, gird yourselves, and be broken in pieces, consult a consultation," alluding, it may be, to vii. 5 and 7, "Speak the word, and it shall not stand,

Targum.

Horsley.

2 Kings xix. 35.

for" or "because of Immanuel:" this is addressed to all the enemies of Judah, whether Syria, Israel, or Assyria, until the birth of the promised seed, with the exception of the going into captivity, which is indeed intimated in the name Shear-Jashub, but which was subsequently more plainly declared.*

The reason of the Prophet's confidence follows in ver. 11, "For Jehovah spake thus to me with strength of hand," when he was under the influence of prophetic inspiration, as Eze. i. 3, and Eze. iii. 14. "The hand of Jehovah was strong upon me," or "grasped me strongly." These following words I understand to be the language of God the Father, "saying, 'Ye shall not say, a confederacy, to whomsoever this people shall say, a confederacy, neither fear ye their fear, nor tremble,'" as Ahaz and his people are described to have done. "Jehovah of Hosts, him sanctify, even him your fear and him your dread, and he shall be for a sanctuary." The fear of the Jews was, always, that their enemies would come, and take away their place and nation. The Prophet is told, that the confederacy, vii. 2, is not the proper cause of dread, that is, with respect to the fulfilment of vi. 9, 10, but the birth of the Son; for the Lord of Hosts is the proper object of religious fear, but the manner of his appearance would be a snare, and, therefore, was there reason for dread, for, though he would be a sanctuary to

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Ch. vii. 2.

John xi. 48.

1 Pet. iii. 14.

* When Pelatiah was smitten, Ezek. xi. 13, Ezekiel apparently supposed, that the *remnant* of Israel was left at Jerusalem, but the Lord informed him, that they, who went into other countries, should be the remnant, and that he would there be to them a little sanctuary, ver. 16, in allusion, I suppose, to the promise, Isa. viii. 14. Upon this, Ezekiel witnesses the solemn departure of The Man, The Glory of Jehovah, the Holy Seed, which hitherto had been the substance of the land; hence, I suppose it was before this explicit declaration, that Jeremiah, in common with the rest of the nation having built upon the promise of Isaiah, remonstrated so strongly with the Lord: "Thy cities shall be laid waste, without an inhabitant," &c. . . . "Then said I, ah Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, ye shall have peace; whereas, the sword reacheth unto the soul." Jer. iv. 10.

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Isa. viii. 14.

1 Pet. ii. 8.
See also Luke
ii. 34, and
Rom. ix. 32.

Pye Smith, from
whom I also ex-
tract the follow-
ing quotation
from Michaelis.

Fry, Second
Advent, vol. i.
p. 153.

those, who believed in him, those, who would not believe should not be established, but, on the contrary, Messiah would be for a stone of stumbling, and for a rock of offence, to both the Houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem, &c.; accordingly, St. Peter says, that the Jews, in the days of Messiah, “stumbled at that stone *whereunto they were appointed*,” and how remarkably were “the inhabitants of Jerusalem” taken in “a gin and a snare,” at the destruction of that city by the Romans!

Having spoken of the rejection of the two houses of Israel, the blinding of their eyes and hardening of their hearts, in consequence of their rejecting the Lord, Messiah is now, I apprehend, introduced as the speaker, giving directions respecting those, who sanctify the Lord God in their hearts, ver. 16, “Bind up the testimony, seal the instruction with those, who are taught by me.” “Here a command is given to the Prophet from a very exalted person, but one distinct from God: for he says, that he himself would patiently wait upon Jehovah, and hope in him. It can scarcely be supposed, that this is any other than the Messiah.” “When Israel rejected Messiah, ‘the oracles of God’ were no longer ‘committed to them.’” “A remnant of that nation, and a people taken out of the Gentile nations, were henceforth the peculiar people of God. These were to be known by the distinguishing name of ‘*Disciples*,’—the first name, which the Christians bore.” I think, by comparing Isa. liv. 13, where we have the same word with John vi. 45, we shall be led to conclude, that it was a title specially belonging to the followers of the Lord Jesus.

Ver. 17. “And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.” This, I conceive, embraces the whole period of Messiah’s intercession, and of Jehovah’s hiding of his face, according to the denunciation, ch. vi. 9—12.

“Behold, I, and the children, whom Jehovah hath given me, [are] for signs and wonders in Israel,” &c. Dr. Pye Smith, and some others, suppose, that Isaiah and his two sons, Shear-Jashub and Mahershalalhashbaz are primarily intended, and that these words belong to Messiah and believers only typically; but, in that case, the sons would

be Isaiah's proper children, given him by God, while, in the antitype, they would not be Christ's children, but God's children and Christ's brethren; which is the subject specially in hand in Heb. ii. Again, if Isaiah and his children are signs; then Messiah and his brethren are what are signified. But then, either the words, "are for signs and wonders in Israel," &c. do not at all apply to Messiah, or else do so in an ambiguous sense. But, in the last place, if I am right in the general arrangement of the prophecy, we are necessarily brought to the period of Messiah's having been actually exhibited as a sign. I, therefore, think, that Messiah is still the speaker, and he is the sign from the Lord; as it was said, vii. 14, "The Lord himself would give a sign." He was, however, to be "a sign spoken against," Luke ii. 34. So were his followers. 1 Cor. iv. 9, Acts xxviii. 22.

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The signs and prodigies are here opposed to familiar spirits and wizards; and I think they were signs, by being the subject of miraculous powers, Mark xvi. 17.

Mr. Fry considers ver. 19 as relating to the doctrines of demons; the corruption of those, during this dispensation, who forsake the Law and the Testimony. I, however, rather incline to the opinion, that the whole relates to the Jews. "Will not a people seek unto their God?" that is, as I understand, "will not the disciples seek unto their God; [will they seek] for the living to the dead?" Apparently for not noticing this direction, the Angel gives a slight censure to the disciples, Luke xxiv. 5, "Why seek ye the living among the dead?"

Does the Apostle, 1 Cor. xiv. 25, allude to the name of Immanuel? The languages, &c. "are a sign that God is among you of a truth."

Ver. 20, gives us a universal rule, "to the law and to the testimony, (ver. 16,) if they speak not according to this word, assuredly no morning light to Him, for he shall transgress it," (i. e. the Law,) and I fully agree with Bp. Horsley, that the famine is a famine of the word; a figure, which Amos before had used; "And it shall be, that he, that is famished, shall fret himself, and curse his king (Jesus Christ the king of the Jews "his blood be upon us," &c.) "and looking upwards," desiring a sign from heaven. This was remarkably the case at the siege of Jerusalem, but I conceive it to embrace the whole period of the hardening of the nation mentioned in ch. vi.

Ver. 22. "And when he looks to the land, behold

APPENDIX H. tribulation and darkness, dimness of distress, and thick darkness driven."

Chap. ix. 1. "But not the dimness, such as to her in distress; according to the time first he debased the land of Zebulon and the land of Naphtali, and afterwards glorified the way of the sea," &c.; or, as Gataker says it is literally, "dimness shall not be unto her to whom distress is," &c. According to these renderings, there appear three distinct distresses; the first, that mentioned in ver. 30, to which this appears to allude; the next, the distress annexed to the "glorifying the way of the sea," &c.; the third is, apparently, the distress of the nation prior to Messiah's second advent, mentioned in other parts of the Prophets.

Ver. 2, is relating to and explaining the afflicting, and yet glorifying, the nation at Messiah's first advent. "The great light," in allusion to Gen. i. 16, is, I conceive, Messiah the Sun of Righteousness, Mal. iv. 2, Matt. iv. 16, bursting, as it were, for a moment, through the driving mist; which is again taken up, x. 17.

Ver. 3. "Thou didst magnify the nation, thou didst not increase the joy." Thus the nation was magnified according to the climax in Rom. ix., "Of them, as concerning the flesh, Christ came, who is over all, God blessed for ever." But neither was the light nor the joy of the nation then increased; and, I think, the express mention of the privileges enjoyed, but despised, by Capernaum, and the places about it, is not to be forgotten in our interpretation; I, therefore, retain the reading in the text, and make the transition in the following clause. "They rejoiced, (or "joy," as our translation has it,) before thy face, according to the joy in harvest, as they shall rejoice in their dividing the (shalal) spoil." In this third trial, there is a great difference from the two former; "Dimness shall not be to her, to whom distress is, according to the first time," &c., and, according to the denunciation in chap. vi., and declared by Messiah respecting Capernaum. The difference is marked in the following clause; "they joy before thy face." It appears to be the period, when Israel shall turn to the Lord, and the veil be removed, 2 Cor. iii.; when they will receive the word in much affliction and joy in the Holy Ghost. "The joy of harvest" is the "feast of

ingathering," when God shall "gather the wheat into his barn;" and, may we not add, according to what follows, when also "he shall burn the chaff with unquenchable fire." The next clause is future, "as they shall rejoice in their dividing the spoil." Here is an allusion, I conceive, to the name of Isaiah's second child, and to the result of the prophecy; namely, their spoiling the spoiler. APPENDIX H.

Ver. 4. "For thou hast broken the yoke of his burden, and the staff of his shoulder; the sceptre of him, that exacted on him, as in the day of Midian." We are now nearly at the conclusion of the prophecy respecting Judah. The Prophet next (from ver. 8,) carries down the prophecy concerning Israel to the same period; only he introduces, x. 5, the apostrophe to the Assyrian, the rod, which is to execute the anger of God, against both Israel and Judah. But I have anticipated thus far, in order to compare the parallel verses in the prophecy concerning Israel, x. 26, 27, "And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the Rock Oreb, and [as] his rod [was] upon the sea, so shall he lift it up after the manner of Egypt; and it shall come to pass in that day, his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." These, I think, are clearly parallel, only in x. 26, 27, the Prophet speaks of the overthrow as yet future, whilst here, in prophetic anticipation, he speaks of it as actually accomplished. This either must bring us to the actual time of the overthrow, though before the division of the spoil has taken place, or else it is speaking of it as about to be accomplished; that, upon which it is contingent, viz. the conversion of the nation, having taken place. In Jer. xxx. 7—9, the same event seems to be related in a manner which, while it more fully unfolds the transactions, confirms the view I have given. "Alas, for that day [is] great, so that none [is] like it; it [is] even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, [that] I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God,

APPENDIX H. and David their king, whom I will raise up unto them.” And, in the 16th verse, it is added, “and they that spoil thee shall be a spoil, and all they that prey upon thee will I give for a prey.”

Bp. Horsley and
Pye Smith are
nearly the same.

Ver. 6, is thus translated by Parkhurst, “For every greave of the armed warrior in the conflict, and the garment rolled in blood, shall even be for a burning food for fire.” This brings us down to the consumption by fire of the last enemy of the church, at the revelation of the Lord by flaming fire. This, I think, is manifested, by comparing 2 Thess. ii. 8, with 2 Thess. i. 8, and Isa. xi. 4. It has been pointed out as parallel with Ps. xlv. 9, and Bp. Louth pointed at the similarity to Eze. xxxix. 8—10; but I think it is manifestly more than this. Ezekiel seems directly to refer to this passage, ch. xxxviii. 12, “Thou (Gog) shalt say, I will go up to the land of un-walled villages . . . to *spoil the spoil and to prey the prey*.” . . . Ver. 13. “Art thou come up to *take a spoil*? hast thou gathered thy company to *take a prey*?” Here apparently is a direct allusion, and so in ver. 17, it continues, “Thus saith Adonai Jehovah, [art] thou he, of whom I have spoken in old time, by my servants the Prophets of Israel, which prophesied in those days [many] years that I would bring thee against them,” where we not only have the allusion to the name, Isa. viii. 1, and the charge given to the Assyrian, to spoil the spoil, &c. Isa. x. 6, but to the very language, “I will send him,” &c.; and again, in the fulfilment, in the following chapter, ver. 8, it is said, “This is the day whereof I have spoken” . . . and they set on fire and burn the weapons,” &c. . . . “and *they shall spoil (shalal) their spoilers, and plunder (baz) their plunderers*.” This I view as the fulfilment of the prophecy concerning Maher-shalal-hash-baz.

Ver. 6. “For unto us a child has been born, unto us a son has been given,” &c. It is not a little remarkable, that so strong and manifest a passage as this should not have been quoted as fulfilled in the New Testament. Once a tolerably clear allusion is made to it, Luke i. 31, 32, which, I think, also explains the reason, for there it speaks of a thing, that shall be fulfilled hereafter. Thus

I view this as the language of the Jewish Church, when, APPENDIX H.
upon their conversion, they shall, with retrospective faith,
acknowledge the birth of Immanuel.

I do not think it necessary to proceed farther with the prophecy, which I suppose brings the destinies of Israel down to the same period. I conceive, that the quotations in the New Testament from these chapters confirm the view I have given. Chapter xii. I take to be the song of triumph of the whole nation. Then follow the burdens of the ten kingdoms. And chapter xxv. brings us again down to the same period; and chapter xxvi. is again the triumphant song of the Church.

Ch. ii. 14, 15.—“ Since, therefore, the children Chap. ii. 14, 15.
“ partook of flesh and blood, he also, in a similar
“ manner, participated in the same, that through
“ death he might frustrate him having the strength Or, “ render
powerless.”
“ of death, that is, the Devil, and might liberate
“ those [even] as many as, by fear of death, through
“ their whole life were held in bondage.”

Having shewn the *oneness* between the Context.
Glory-man and the brethren, from the commencement in the eternal purpose to its consummation in eternal glory, the Apostle now resumes the former topic, viz. why the Lord should descend from a super-angelic to a sub-angelic condition; it was stated, (ver. 9,) in the general, “ that he might taste of death for every one; ” the reason is now assigned, because the children had come into that condition of flesh and blood; he also, upon his incarnation, took part of the same flesh and blood, or mortality, (as I hope satisfactorily to shew,) in

CHAP. II. 12, 15.

order that he might die, as before said, and the end of his death is added, viz. that through, or by means of death, he might abrogate the power of Satan, and deliver the Old Testament* saints, who are described as those, who had all their lifetime been subject to bondage.

Chap. vi. 19; and
perhaps, chap.
xii. 13.

In these verses, I conceive there is an allusion to the Law concerning the cities of refuge; and as there is at least one more reference to it in this Epistle, I have given the outline of the Law in an Appendix, and will apply it in each case as we come to it.

APPENDIX I.

Ex. xxi. 14.
1 Kings ii. 28.

Deut. xix. 2.

If one fortuitously killed another, the altar, it appears, was a refuge; but, in addition to this, six cities of refuge were also ordained. Concerning these cities, the Hebrews note from these words, "Thou shalt prepare thee a way," that the senate or magistrates in Israel were bound to prepare the ways to the cities of refuge, and to make them fit and broad, and to remove out of them all stumbling blocks and obstacles; and they suffered not any hill or dale to be in the way, nor water-streams; but they made bridges over them, that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge was not less than thirty-two cubits, and at the partitions of the ways they set up

* "The Apostle having especial regard to the Saints, under the Old Testament, expresseth participation of flesh and blood, in the preter-perfect tense, or time past."—*Owen*.

APPENDIX I. THE CITIES OF REFUGE. 289

in writing 'Refuge,' 'Refuge,' that the man-slayer might know and turn thitherward. On the 15th of the month Adir, every year, the magistrates sent messengers to prepare the ways.

The *Goel*, or nearest of kin to the one slain, was, in the first place, the accuser, until the congregation decided in judgment, whether the offender might receive the benefit of the protection provided; but if he was decided to be a murderer, in that case the *Goel* to him slain should himself be the destroyer of the murderer. If, on the contrary, it appeared, that the man-slayer did it at unawares, he was protected in the city of refuge, but he was kept there in a kind of bondage, until the death of the High Priest, anointed with the holy oil. Then he might return to the land of his possession, which was where Jehovah dwelt; but, till then, he was subject to the fear of death, being, indeed, liable to death, if he went out of the bounds of the city.

These cities are said to be *appointed, separated, sanctified*. The Apostle styles the Devil "Him that has the power of death:" this is the language of the Jews, who often call Samael or Satan the angel of death in their Targums, Talmuds, and other writings; they also call him the destroyer. Owen also considers "The first-born of death" to be his name; i. e. he who has the right to the administration of it. An ancient author relates, that the Angel of Death should be vanquished by Messiah. Satan said to the holy blessed God, Lord, 'let me see Messiah:' God answered, 'come and see him.' Now when he saw him, he was afraid, and fell upon his face, saying, 'he is confessedly the Messiah, who shall cast me and all nations into Hell. The Lord will swallow up death for ever.'

After these preliminaries, I come to apply the figure in the present instance. The City of Refuge is the Church of the Elect, Called, and Sanctified, (answerable to appointed, separated, and sanctified,) prior to Messiah's advent. The Devil, or accuser, is the exacter nearest akin to sin, and "first-born of death." Christ is the High Priest, anointed with the Holy Spirit above measure, prior to whose death the Church was in safety indeed, but subject to bondage. But now the Apostle calls the

APPENDIX I.

Maimonides in
Goodwin, and in
Ainsworth.

Num. xxxv. 12.

Ver. 23-24.

Ver. 26, 27.

Num. xxxv. 11.
Deut. iv. 41.
Jos. xx. 7.

Gill, I think.

Job xviii. 12.

In Schmittgen.

Isa. xxv. 8.

Num. xxxv. 11.
Deut. iv. 31.
Jos. xx. 7.

Job xviii. 13.

APPENDIX I.

Prov. xv. 19.
Isa. viii. 14;
xxxv. 8-10;
xl. 8, 4;
xlii. 9-11;
lvii. 13, 14;
Jer. xviii. 16;
xxxl. 21.
Zec. ix. 12.

Heb. xii. 22.

Gal. iv. 2.

Church to enter into the glorious liberty of the children of God,* for Christ, through death, caused to cease the accusations of the enemy and avenger.

The allusions to the City of Refuge appear very numerous in the Prophets.† One or two examples will suffice to shew how the Apostle “takes up the stumbling blocks” out of the way of the Hebrews. “Turn ye to the strong hold, ye prisoners of hope.” The “Strong Hold” is Zion, 2 Sam. v. 7; Mic. iv. 8. The upper city, or Jerusalem, which is above, in contradistinction to Salem, the nether city, (Gal. iv. 26.) To this privilege the Apostle tells the Hebrews they are now come; “Ye are come to Mount Zion.” ‘Prisoners’ they were, ‘in bondage to the elements;’ but they were “prisoners of hope;” there was hope in all those bondage-ceremonies; hope in the death of the High Priest.‡

* Philo, the Jew, discoursing of the cities of refuge, asks “why the man-slayer was not to be released till the death of the High Priest, anointed with holy oil?” He owns, “This article, concerning the death of the High Priest, from the words in which it is signified, afforded me much difficulty and trouble.” “He perceives (says Bryant,) that this was typical, and that the Logos, or Word, whom he acknowledged to be the Great High Priest, was ultimately signified; and though he refines greatly and misapplies the intelligence afforded him, yet he owns, that, by the death of the High Priest, spiritual vassalage and exile were to cease, and the guilty person was to be set free, and return to the state which he had forfeited.”—*Bryant on the Logos*, p. 24.

† Maimonides says, the full number of cities will not be completed until the days of King Christ.

‡ The translation and interpretation of the following clause, given by Witsius, confirms my view, as far as to the time to which this passage in Zech. ix. 12. refers. “Even to-day will I restore thee another Teacher or Revealer.” The Holy Spirit may be called a Revealer, because it is his office to disclose deep mysteries, and *another* Revealer to distinguish him from Christ, who was sent before him, and who is mentioned in a preceding verse, (v. 9;) he may be said to be *restored*, partly because the extraordinary mission of the Holy Spirit was suspended from the times of Zechariah to Christ, partly because he was to be given in the room of Christ, who is gone

APPENDIX I. THE CITIES OF REFUGE. 291

Jer. xxxi. 21, I understand to refer to backsliding Ephraim, or to the ten tribes, who had separated themselves from the place of refuge, the Jewish Church, although it was yet in a bondage state: "set thee up way marks," that is with 'Refuge,' 'Refuge,' on them; "Make the high heaps," to mark the road; "Set thine heart towards the highway," the highway to the cities of refuge, made according to the order; "The way thou wentest," when separating from the Jews or two tribes. "Turn again, Virgin of Israel, turn again to these thy cities," i.e. of Refuge!

APPENDIX I.

Deut. xix. 3.

I purpose now to treat rather more at length on the following points:

I. The meaning of the expression, "Flesh and Blood."

II. Satan's Power.

III. Christ's Victory.

IV. Who and whence delivered.

V. What The Bondage.

I. "Flesh and Blood." It is mentioned by Lightfoot as being a common expression among the Jews, which indeed we may notice from the number of times it is used in the New Testament; Owen assigns as the reason why the expression is here employed, "because it is not human nature as absolutely considered, but as mortal, passible,

to the Father. May not our Lord be directly referring to this promise, John xiv. 16.? See Campbell on the Word 'Paraclete.'

CHAP. II. 14, 15.

Owen, p. 450.

Ditto, p. 454.

Ditto, p. 455.

subject unto infirmities, and death itself, that is intended; and it is no more than if he had said, the children were even subject unto death, for he gives his reason herein why the Lord Christ was made a man subject unto death," "flesh and blood," that is, human nature, liable to death, misery, and destruction; the Apostle adds a reason in these verses, why the Lord Christ was so to be "of one" with the children, as to take on himself their nature, which is because that nature was subject to death, which for them he was to undergo;" and he lays down this head of consideration, "For a sinning nature to be saved, it was indispensably necessary that it should be assumed. The nature of Angels being not taken, those that sinned in that nature must perish for ever, and they that fancy a possibility of saving sinners any other way but by satisfaction made in the nature that had sinned, seem not to have considered aright the nature of sin, and the justice of God."

The expression, "Flesh and Blood," in 1 Cor. xv. appears to me to be used in a sense synonymous with mortality. Comp. ver. 50 and 53, "Now this I say, brethren, that^a flesh and blood cannot inherit the kingdom of God, neither shall corruption inherit incorruption." How then shall we, who are flesh and blood, inherit the kingdom of God? "We shall all be changed in a moment for this corruptible, (referring

^a Or, "because," referring to the preceding context.

to those, who have died, in the preceding verse,) must put on incorruptibility, and this mortal, (referring to those who “shall be changed,” ver. 52,) [must] put on immortality:” there “flesh and blood,” in the one verse, answers to “mortal,” in the other. It appears to denote that which is capable of dissolution, “The blood, which is the life thereof;” so the shedding of blood is the taking away of life; and it is remarkable how our Lord alters the expression after his resurrection, “A spirit hath not flesh and bones as ye see me have.” The Apostle, in this passage, I apprehend, uses the term in reference to ‘*Enosh*,’ denoting the condition of man in the viiith Psalm, viz. Man in the state of misery, and obnoxious to death, to which he was reduced by the fall.

CHAP. II. 14, 15.

Gen. ix. 6.

Lake xxiv. 30.

Now a question proposes itself; As Christ came into this condition, that was introduced by the fall—as he took flesh and blood, in order that he might die—and as mortality was introduced by the fall alone, or as “death came by sin,” can it be said that Jesus Christ came under the fall?

In the fall of Adam we must distinguish three things;

Did Christ come under the Fall?

1. The moral delinquency.
2. The polluting effects.
3. The judicial consequences.

The moral delinquency was in the act of eating the fruit; the polluting effects appear expressed in the nakedness and shame; the

CHAP. II. 14, 15. judicial sentence of sorrow, weariness, exhaustion, and mortality is subsequently passed upon Adam. "Adam's person being the fountain of ours, and his will the representative of ours," the first sin, its polluting effects and judicial consequences, all passed upon us.

Polhill

But with respect to Messiah, his humanity deriving its personality from the WORD ; *his* person was not in Adam, neither was his will represented by Adam.

With respect to the polluting effects of the fall, the blessing announced and intended to be conveyed by the constitution of Adam's person before the fall, viz. to beget in his own likeness, became the occasion of transmitting corruption, but from this was Messiah free ; for though "of a woman," he was "*made*," not begotten ; but with respect to the judicial consequences, of all those he partook ; he was a man of sorrows,—subject to weariness,—he hungered,—he slept, and he gave up the ghost.

Head II.
Satan's Power.

II. We come to the consideration of Satan's power, "him that had the power of death." This is a power over the children, in common with the world as fallen into sin, for it is those, whom Christ delivered, of whom the Apostle speaks.

Death was first introduced by Satan, in consequence of sin, so he is styled, "A murderer from the beginning," and we have several instances of his indirect power over

the wicked and the elect before vocation. CHAP. II. 14, 15.
As,

(1.) By enticing to acts which bring death in their train ; thus he enticed or deceived Ahab, who, in consequence, went up to Ramoth-Gilead, and fell.

1 Kings xxii. 21.

(2.) Or to put evil into the heart, as he did into Judas, which led to the death of Messiah ; he subsequently entered into Judas, hurried him on to the completion of his work, and then drove him to destroy himself.

John xiii. 2.

Ver. : 7.

(3.) He filled the heart of Ananias to lie to the Holy Ghost, thus he fell judicially. Satan leads captive the wicked, and works or energizes in the elect, in common with the rest of the world, before vocation. We have also instances of Satan's indirect power over the godly ; thus he provoked David to number the people, by which seventy thousand fell by the plague. He had power over the lives of Job's children, as well as to afflict Job with disease ; and we read of one bound by Satan for eighteen years. Lastly, and principally, he has power to execute the sentence of death.

Acts v. 3.

2 Tim. ii. 26.

Eph. ii. 2.

1 Chron. xxi. 1.

Luke xlii. 16.

1 Cor. v. 5.

III. Christ's victory. How is Christ involved in this conflict ? Partly on his own account ; Satan usurped his dominion, and is, therefore, styled the God and Prince of this world, which Christ must win back ; and the Lord Jesus gives undeniable evidence, that the kingdom of God is come, by

Head III.
Christ's Victory.
Heb. i. 2.

Ps. cx. 1. ; 1 Cor.
xv. 24, &c.

Matt. xii. 28.

CHAP. II. 14.

his power of casting out Devils ; as the one rises, the other falls ; Satan might adopt the words of the holy Baptist with more truth than he always used, when quoting Scripture, " He must increase, but I must decrease."

Luke xiii. 32.

John viii. 46, 44.

But the context shews, that Christ is involved in the conflict chiefly on our account. Here was the strong one defeated in weakness—the subtle beguiler was caught in his own snare ; when Christ became man, Satan plotted and accomplished his death, for when they came to arrest Messiah, he said, it was the power of darkness. Satan filled the heart of Judas to betray Jesus, and when the Jews sought to kill him, he said they would do the lusts of their Father the Devil.

John xii. 31.

The same expression is translated, Rom. iv. "make void."

2. How did Christ destroy the Devil ? not his essence, but his authority ; it appears answerable to what our Lord says, " Now is the Prince of this world cast out ;" it appears to allude to the viiith Psalm, " that thou mightest still the enemy and self-avenger." Now, as sin was the sole cause of Satan's judicial power ; so when Christ, by death, paid the price of redemption, he virtually and meritoriously abrogated the power of Satan.

But then it might be objected, The Saints ought not to die, whereas they are mortal as well as others ; " All things happen alike to all."

It is true, the power of death is not de-

stroyed, as to our *natural* condition; that shall be a future victory, but the sting of death is destroyed as to our *moral* condition.* However, as the death, through which Christ passed, was physical, and as he destroyed that, which he suffered, it must be acknowledged, that a better answer must be given, and in fact it appears to me, that the destruction of the power of death, here spoken of, relates to the Old Testament saints, who were delivered from Hades by Messiah. I defer that consideration, however, to the 4th and 5th heads.

CHAP. II. 14.

Old Testament
Saints delivered
from Hades by
Christ.

But another question arises; let us state it in the language of Deering: "We see a clear and manifest testimony, what manner of death Christ suffered, even that, over which the Devil had his power. The same death, which is the reward of sin; by bearing it, he overcame it, and he conquered no more than he submitted himself unto, for by death, he overcame death. If he suffered no more but a bodily death, he overcame also a bodily death: we shall all rise again, but in the condemnation of the sin of our soul, or if he have overcome death and the power of it, both in our body and soul, then Christ hath suffered the pains of it, both body and

* "Though we die in body, yet we are free from eternal death, and no fear of it shall overcome us: so this is our blessing, not that we should not die: but that we shall not be holden in death."—*Deering*.

CHAP. II. 14.

soul, that we might rise again from the bands of death, and live with him for ever ; for this is true, by death he hath overcome death, and he hath broken the force of it no farther than he hath felt the sting of it in himself. Therefore, this let us hold, and let us so believe, Christ's body and soul was made a sacrifice for our sins, for he said himself, " My soul is exceeding sorrowful, even unto death." " What ! was he overwhelmed with sorrow at the thoughts of that death, which the Apostles in prison contemplated with singing ; nay, that wine press of wrath, which expressed his sweat of blood, would have crushed his disciples into the lowest hell : " He assuredly was made a curse for us, to redeem from that curse ; yet he did not necessarily go to the place of torment, not to Gehenna, but to Hades ; those, whom he released, were in Hades—and then his hell was over ; he endured our hell on the cross, when all the horrors of penal evil raged in his bosom.

Deering on Hebrews.

Following upon Christ's death is his triumph.

1. In himself, at his resurrection, adopting and applying the song of triumph, both typed and told in prophecy and history, " Having spoiled principalities and powers, he made a shew of them openly ; " alluding, probably, to the custom of victors stripping the vanquished, and making an open display of the trophies.

Judges v. 12.
Ps. lxviii. 18.
Eph. iv. 8.
Col. ii.

2. In us, at conversion ; “ Having snatched us from the libertinism of darkness.”

CHAP. II. 14.
Col. i. 13.
Lockyer.

3. By us : in a holy course of life, shewing that greater is he, that is in us, than he, that is in the world.

1 John iv. 4.

iv. My next point is, Who are they that are delivered?—1. It clearly appears to be the children, and not the wicked, concerning whom the Scripture used different language ; “ they have no bands in their death,” they are not in bondage *all their lifetime*, through fear of death, they rather are ‘ left alone.’

Head IV.
Who were delivered.

2. This speaks of the state of the children, after “ all their lifetime,” it is then, I conceive, the deliverance of the Jewish Church from Hades.*

There are several passages in the Prophets, which, I think, declare this work of Christ—passages, which I do not deny may be used very well in an accommodated sense, as referring to deliverance from the bondage of sin, but which I believe, in their genuine meaning, belong to the advance in privilege and happiness, which the Old Testament believers received from the death of Christ. Take, for example, Isa. xlii., describing Messiah as called to his work, as a covenant

Isa. xlii. 6, 7.

* “ When shall we rejoice ? When the feet of the Shekinah shall stand upon the Mount of Olives. And, again, when the captives shall ascend from hell, and Shekinah in the head, as it is written, (Micah ii. 13,) Their King shall pass before them, and Jehovah at the head of them.”—*Beresheth Rabba*, Gen. xliv. 18, in *Mar. Neville*.

CHAP. II. 18.

for the people, and a light for the Gentiles ; in addition to opening the blind eyes, there is mention of bringing the prisoners out of the prison, and of them that sit in darkness out of the prison-house. Compare this with an article of the Church of England, which shall be my comment.

Art. Synod Lond.
A.D. MDLII.

Of the going down of Christ into Hell.

‘ As Christ died, and was buried for us, so also it is to be believed that he went down into Hell, for the body lay in the sepulchre until the resurrection, but his ghost departing from him, was with the ghosts that were in PRISON, or in Hell, and did preach to the same, as the place of St. Peter doth testify.”

Isa. xlix. 9, and
24.

Isa. xlix. 9 and 24, have expressions somewhat similar, “ That thou mayest say to the prisoners, ‘ Go forth ;’ to them that are in darkness, ‘ shew yourselves,’ ” &c. . . . “ shall the prey be taken from the mighty, or the lawful captive delivered ? But thus saith Jehovah, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.” This is very parallel to the passage we have in hand. I need not go into this large subject any farther. I will conclude by mentioning Luke i. 72, where our translators inserted the word “ promised ” on purpose, as Jos. Mede says, to get rid of the doctrine of ‘ *Limbus Patrum*, ’ for the words appear to imply,

Luke i. 72.

“ To perform the
mercy to our
Fathers.”

that the Lord came to perform the mercy CHAP. II. 18.
 to the very Fathers themselves, and not to
 perform a mercy to the Children, which was
 promised to the Fathers. Perhaps Rom. Rom. xv. 8.
 xv. 8, conveys the same truth, it has, there-
 fore, suffered the same fate. I conceive,
 then, that ‘Christ ascended not to heaven
 alone,’ and the Apostle may allude to “the
 congregation,” in Ps. xxii. 22, which appears
 distinct from, or rather but a part of “the
 great congregation,” of ver. 25.

Contrast the privilege that the saints, under Use.
 the New Testament, have in the prospect
 of death, with the fears of the Old Testa-
 ment believers; take, for example, Hezekiah Isa. xxxviii. 3.
 and Paul, the one “wept sore,” he chattered
 like a crane, or swallow, and mourned like
 a dove. The other was “ready to be Ver. 14.
 offered,” nay, he had a longing “desire to
 depart and be with Christ,” knowing that
 to be far the best. Why is this difference?
 Because (as I think) Messiah has promised,
 that the gates of Hades shall not prevail
 against his Church, the souls of believers Matt. xvi. 18.
 shall not be detained in Hades, but ascend
 immediately into the presence of God and
 Christ, whereas Hezekiah knew, that, if he
 was cut off before he saw the Lord in the
 land of the living, his soul would go to the
 “gates of Hades.” Isa. xxxviii. 10,
 11.
 I have pursued
 this subject at
 greater length
 elsewhere.

My Brother! thou mayest be thyself in
 prospect of dissolution, or art labouring, it
 may be, under the bereavement of friends;

CHAP. II. 13.

grieve not, the soul on leaving the house of clay, at once flits to the presence of God, there to sleep in Jesus, conscious, (to use the language of the Song,) that his left hand is under her head, and that his right hand doth embrace her. There she will remain, sick of love, till he return; then those that sleep in Jesus will God bring with him.

Song ii. 5, 6.

Head V.

v. Our next head of inquiry is, What was the fear of death, and the bondage, in which the Old Testament saints remained all their life time? What saith the Scripture? "The soul that sinneth, it shall die." Death, then, as the penalty for sin, was their fear, but not their fate; yet it subjected them to the *ceremonial grace*, or the bondage of ceremonies, "the yoke of Bondage;" for had they despised Moses' Law, death would have followed, not only the *destruction* of the body, by judicial sentence, but also damnation of the soul; this was a grievous yoke, a heavy burden, which the Fathers were not able to bear.

Gal. v. 1.

Acts xv. 10

Yet it was a staying of execution, though by no means a plenary pardon; on the contrary, there was a remembrance of sin every year; the worshippers were not made perfect as pertaining to the conscience, so that here was their bondage, their conscience was burdened with a sense of guilt, and with what appears invariably conjoined, a fear of death. As this appears to me a most im-

portant practical subject, I will institute a CHAP. II. 15.
 comparison between the privileges of the Old
 and New Testament saints; and may God
 bless it to the relieving of our consciences
 from the burdens, that properly belong only
 to the Jewish dispensation. Man, in a Rom. ii.
 natural state, has a conscience, which either
 accuses or excuses, according to its light. Dr. Goodwin.
 Man, under grace, has faith; now natural
 conscience is the greatest opposite to faith
 a man has, it has a moral goodness, which
 tells of sinfulness according to its light, and
 so may be said, in a certain degree, naturally
 to 'know Moses,' or to hear the law; "but
 as for this man," viz. Christ and the grace of
 God by him, it says, "We know not whence
 he is." Conscience, however, would be but
 an imperfect guide; for when man fell, his
 conscience became darkened, as well as his
 will depraved, and the more man sinned, the
 more his conscience would become perverted,
 till it would very shortly call evil good, and
 good evil.

But God, in setting up the Law, directed
 the Decalogue to awaken, restore, and en-
 lighten the conscience, or to 'convince of
 sin;' thus, then, to use the expression of
 Goodwin, 'The Law has conscience in the
 heart to keep its court, while the Gospel has
 faith in the heart to keep its court.' Doubt-
 less, there was a glimmering faith and hope,
 that 'God would look into himself for a Gen xxi. 8.
 lamb;' yet the object of the Law was to

CHAP. II. 18.

keep alive a conscience of sin; so with a believer under the Law, conscience was supreme; whereas, with a believer under the Gospel, faith should be supreme. "If there had been a law able to quicken, verily righteousness should have been by the Law, but the Scripture (or that Scripture, *i. e.* the Law according to Riccaltown,) hath concluded all under sin;" (thoughts, words, and actions,) that the promise, by faith of Jesus Christ, might be given to the believing; but before the faith came, (Christ, who is the object of faith,) we were kept in custody under Law, shut up together unto the faith, subsequently to be revealed; Wherefore the Law was our schoolmaster unto (or, until) Christ, that we might be justified by faith; but the faith having come, we are no longer under a schoolmaster." This is a very clear description of, and distinction between, the two dispensations; but if we run through the comparison in this Epistle to the Hebrews, we shall be more likely to discover the bondage, to which the Apostle refers. In chap. viii. we are told, that we are under a more excellent ministry, a better covenant and better promises; this implies, that there was, under the old dispensation, a ministry in a way of covenant with promises. Moreover, that it was a good ministry, a good covenant, and good promises, for "better," and "more excellent," are terms of comparison, and comparative to the

Gal. iii. 21-23.

Heb. viii.

Crisp.

positives, 'good' and 'excellent.' It more- CHAP. II. 15.
over says, in Jeremiah, that he was a hus- Jer. xxxi. 30.
band unto them; (if that be the proper ren-
dering,) now what said the Law? 'This do,
and thou shalt live;' 'Cursed is every one,
that continueth not in all things, that are
written in the book of the Law, to do them.'
This, one would say, is bad enough; there is
no promise here; this is the very state of
those, who are out of Christ. Very true;
but this was only part of the Law, and a
part, of which this Apostle does not speak,
from one end of the Epistle to the other.
He speaks of the sacrifices, which were in
arrest of judgment, yet conscience was not
pacified; on the contrary, it was kept alive.
If we might use the expression, it was kept Chap. ix. 9; x. 2.
raw; thus the Apostle calls it faulty, and
why? because it did not make the wor-
shippers perfect, as pertaining to the con-
science, there was a conscience of sins, a
remembrance of sins every year; nay more,
there was, in the very nature of things, an
impossibility of removal by the means, which
God himself had provided, viz. by the blood
of bulls and goats, &c.

The New Covenant was better, in respect
of

1. Remission of Sins.
2. Peace of Conscience.
3. Liberty of Prayer.

1. The Old Testament had not any remis-
sion for some sins; nor had it plenary

CHAP. II. 15.

remission for any; There was no sacrifice for

Presumptuous sins, Num. xv. 30, 31.

Neglect of circumcision, Gen. xvii. 14.

Profanation of the Sabbath, Ex. xxxi. 14.

Eating sacrifices, when unclean, Lev. vii. 20.

Acts xlii. 30.

I have already spoken of the Great Salvation; I would only call to remembrance the expression of Paul's, that all who believe are, by Jesus, "Justified from all things, from which they could not be justified by the Law of Moses."

Some tried soul, however, may say, Aye, but I have committed sins, never contemplated by the Law of Moses. Well, what then? The Blood of Jesus Christ cleanseth from ALL sin.

Gen. iv. 7.

(2.) The Old Covenant required antecedent conditions, repentance, confession, bringing of sacrifices, &c.; but now we are justified freely by his grace; Christ himself is all conditions, he is "*Redemption*," which embraces all means a Redeemer may have to redeem by price, with corruptible things, such as silver and gold; or if, by power, he must, like Abraham, call out his household servants, but Christ is redemption in the abstract; and when God gave Christ, he gave 'the power of God;' we may appropriate the language, which he addressed to Cain, "If thou comest complete, shall it not be borne away, and if thou comest not complete, a

sin [offering] coucheth at the door, it was at thy disposal, and thou hadst power over it;" Christ presents the sacrifice unto the Father, and gives repentance unto us; and, mark, while we were enemies, we were reconciled, thus he justifies the ungodly:

CHAP. II. 15.

Eph. ii. ; Eze. xvi. ; Rom. iv.

(3.) Again, the old was not complete, there was not plenteous redemption; may we use the Scripture language, and say, that it was beggarly? There was a reprieve from time to time; there were 'clouds and darkness,' and pardon descended, as it were, by drops; but now the lightning of God's wrath, which flashed upon the head of Messiah, has passed away; the thunders are heard only around Sinai's distant mount; the clouds and darkness have descended in 'showers of blessings;' and "as the light of the morning has arisen Jehovah the sun, a morning without clouds, the tender grass springing out of the earth, by clear shining after rain." Our beloved calls to his Church, and says, "Rise up my love, my fair one, and come away, for lo the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of singing is come; the voice of the turtle is heard in our land."

2 Sam. xxiii. 4.

Song ii. 11, 12.

Now mark the bondage frame: as long as sin lay upon their spirits, their persons were under the burden of their transgressions: To conclude, in a word; under the Old Testament, the comers could not be made perfect; but now, by one sacrifice, he hath

CHAP. II. 16.

perfected for ever the sanctified: under the Old, they could not be made perfect, as pertaining to the conscience; but now, we should have our hearts sprinkled from an evil conscience. Under the Old, there was a remembrance of sin every year; but under the New, the Lord says, "their sins and iniquities I will remember no more;" for instead of the blood of bulls and goats, there is the blood of him, who is God, and here is the chief comfort; we see in Christ a sacrifice for all the sins of all believers, from the first sin of the first Adam, to the second coming of the second Adam.

See T. Crisp's
Sermons.

But now this question may arise, has Christ provided for my sins, before I commit them? then I can sin with impunity. Stay, my brother; a gracious soul would never say so; 'thy lip bewrayeth thee,' in thus denying thy Master; this is not the language of Canaan: let us, however, illustrate it. It is very true, that those in Christ are not punished by God as a Judge, but they are chastised by him as a Father. "Seeing ye invoke a Father, who judges impartially, according to the work of each, conduct yourselves in fear [during] the time of your sojourning, knowing that ye were not redeemed with corruptible [things] silver and gold, from your vain conduct of paternal tradition, but with Christ's precious blood, as of a lamb unblemished and spotless," upon which, one

1 Pet. i. 17.

remarks, I dare not sin, my Father is the Just Judge; I dare hope for mercy, the Just Judge is my Father. CHAP. II. 15.

But another may say, do you then take away duties? No, we only direct them to a right end; no duty can be a sacrifice for sin; our services denote our Christian obedience; by them we serve our generation, and shew forth the glory of God's free grace, but it is no less than Jewish bondage, to look for pardon through them.

T. Crisp.

2. I have, in part, anticipated the difference, as pertaining to the conscience. As among the Jews there were remains of sin, so of terror; the law awakened, but could not pacify the conscience; but now, either Christ's sacrifice does not take away all sin, or else no sin, should be left upon the conscience: and from what has been said, perhaps, the mystery may be explained, why loose and careless walkers almost always go, more or less, to a covenant of works, and that, generally speaking, only the most devoted Christians can receive the Gospel in its fulness; of course, I am not speaking of *seared* consciences, but of sore ones, such as are awakened, but who have not yet learned of faith to "wash and be clean."

I observed from Goodwin, that conscience and the law, faith and grace, are mutually correlative; so, upon a fall, guilt awakens conscience. Conscience acts in a natural way, and tends to bring back to legality; guilt

CHAP. II. 15.

Goodwin.

makes conscience speak louder than faith, and, even when under faith, still conscience strives to be supreme; it would act, in a man's spirit, according to the tenor of the Law; it would keep a man under the Law, for it is true to its master, which naturally it is appointed to serve, and opposes the dignity of faith, and, therefore, only God can subdue the conscience to faith, as the Law ought to be subdued to the Gospel; then a troubled conscience makes a merit of the sin of unbelief, it rejects the promises, thus hinders faith, and destroys the motive of love to God; for our love of him springs from the belief of the great things, which he has in store for us.

See the exceeding sinfulness of sin, how it takes occasion by the conscience, and works bondage by that, which is good; sin clips the wings of joy, unnerves the hand of faith; like the wax in an anatomical preparation, it pervades the minutest channels of life; it distorts the aspect of Deity, not in reality, but it makes the gospel-glass, as it were, a concave mirror, so to reflect the image of him, who, in the eyes of the justified spouse, is altogether lovely, to appear 'dreadful, and terrible, and fierce exceedingly;' then the promises are rejected, the threats come home with rankling power; thus sin 'bids us curse God and die.'

We may also here see, how believers, under the New Testament, may be in the most

severe and dreadful state of bondage; for though an enlightened and awakened conscience will help to discover most sins, yet it does not discover the sin of unbelief, or original sin. "It is the Spirit, that convinceth of sin." The Spirit discovers the corruption of nature, and the vanity of thoughts. If, then, the Spirit comes as a spirit of bondage,* and conscience, at the same time, speaking louder than faith, then the poor soul may suffer under a spirit of bondage, even when not actually in a state of bondage; "there is a spirit of bondage and a state of bondage; the one is terrible, the other is damnable: sin felt and loathed, Christ prized, but not applied, is a spirit of bondage." May the Lord enable us to "hold the mystery of the faith in a pure conscience."

CHAP. II. 15.

John xvi. 8.

Lockyer.

1 Tim. iii. 9.

3. The difference in prayer is the third head, upon which, I trust, we shall have other opportunities to enlarge; we now have liberty of access and liberty of speech, "access," consecrated by the rent flesh, and newly shed blood, "into the holiest;" let us, then, draw near, by such actings of soul, as that we do really enter into heaven. "Let us draw near;" prayer is the subject in hand, and these verses declare the privilege of

Chap. x. 22, is exactly the same as iv. 16, the Apostle is applying what he before had propounded.

* I am not sure, however, that the Holy Spirit, *under this dispensation*, ever acts as a Spirit of Bondage in the proper sense of that term.

CHAP. II. 16.

New Testament believers in prayer, *i. e.* by faith, to enter into heaven; there is an exhortation thereto, and the inward dispositions are described: "A heart sprinkled;" this a believer should exercise, or, at least, seek to attain. Under the Old Testament, the way into the holiest was not made manifest; but now, we have liberty of access into the holiest; consider what a privilege this implies. Compare the story of the Publican and Pharisee, the one only entered into the Priests' court, and his presumption was condemned; the other stood 'a long way off,' but now the believer is exhorted to enter at once into the holiest!

Luke xviii.

Goodwin.

Use.

We conclude with one general observation. See the glorious liberty of the children of God. Stand fast, then, believer. Let these truths answer all objections to free grace, or risings of bondage frames. Amen. May God grant it.

Gal. v. 1.

Ver. 16—18.—"For not any where of Angels
"taketh he hold, but of a seed of Abraham he
"taketh hold, whence he ought, in all respects, to
"have been made like unto the brethren, that he
"might be a High Priest, merciful and faithful in
"things pertaining to God, to cover^a the sins of the
"people; for in [that] which he himself has suffered,
"being tempted, he is able to succour the tempted."

^aOr "to propitiate
[him concerning]
the sins," &c.

It is much disputed, whether the 16th verse refer to the incarnation of Messiah, or to the assistance, which he gives to the children;

something is to be said on either side, and something against either one exclusively. CHAP. II. 16-18.
 Owen, who is for the former, argues, that what is asserted takes the nature of a discrete axiom, that which is affirmed of the one is denied of the other. Now, the designation, 'Angels,' must belong either to good Angels alone, or to good and evil Angels also;* yet it would not be proper to say, that the end why Christ destroyed the Devil was, that he might not help him; and if it refer to good Angels, to which it must either exclusively or inclusively, it is doubtful, whether Christ do not take hold of them in a way of sustentation. Owen, therefore, infers, that the taking hold must imply a something peculiar to humanity, to the exclusion of Angels, and this he thinks is the hypostatical union.

I would venture to add, that, if the taking hold mean helping, or succouring, I do not think that can be confined to "a seed of Abraham," nor extended to all of the seed of Abraham. This, perhaps, would be met by its being said, that the Apostle means a spiritual seed of Abraham. But I doubt whether the Apostle would use the expression in that sense, when arguing with the Jews, without either explaining, or proving

* Owen denies, that the evil spirits are ever called absolutely by the name of Angels, but either evil Angels, or Angels that sinned.

CHAP. II. 16.

Comp. Gal.
iii. 16.

it, for I do not think the Jews would have so understood him, one of their greatest stumbling-blocks being the calling of the Gentiles; and I think, that 'a seed' denotes an individuated portion, rather than the holy nation.

On the other hand, it is urged, that the Apostle had just spoken of the incarnation of Messiah, and that there would, therefore, be an unnecessary repetition; and, secondly, that the word "taketh" being in the present tense, signifies the continued action of Christ's helping us, which he is now carrying on.

I am inclined to adopt a meaning, which embraces both these senses, not a double interpretation, which is, in fact, no certain sense, but a comprehensive meaning; in suggesting which, I would advance these propositions.

1. The 'taking hold' appears to refer to the priestly office of Messiah, because of the connexion with ver. 17, which appears to be thus; "he taketh hold of a seed of Abraham, wherefore it behoved him to be made like unto the brethren, in order that he might be merciful and faithful in taking hold," or, as it runs in the text, in his priestly functions, but, in that case, his priestly office must embrace his 'taking hold.'

2. This fitting to Messiah's priestly office, that is, in order to be merciful and faithful in his office, is through his sufferings; this is

answerable, I conceive, to what is said in ver. 10, that he was made perfect through sufferings; this perfecting, I attempted to shew, was a state, to which Messiah arrived at his ascension, after his death. CHAP. II. 16.
(P. 222.)

3. The taking hold implies a continued work, and not the momentary act of assumption in his incarnation.

Now, the Greek word here adopted by the Apostle is, in the Sept., answerable to the Hebrew expression, (in consecrating the High Priest,) rendered, "filling the hand," and the last ram is called, "the Ram of filling." Ex. xxix. 9, and 34; ver. 22 and 31 are also "a ram of filling."

In the consecration of the priests, there was first the slaying of the bullock, and burning of the body without the camp; that, I apprehend, answers to Jesus "suffering without the gate." There was next the ram of ascension, (a sweet savour before the Lord,) whose blood sprinkled the altar; Then followed the ram of filling, or perfecting, which was a wave-offering and a heave-offering before the Lord. The meaning of the wave-offering appears to be fixed by the wave-sheaf of first-fruits, a type of Christ, the first-fruits of them that slept; "And ye shall wave the sheaf before the Lord to be accepted *for you*:" "and if the first-fruits are holy, the lump is also holy."* Now, I con- Heb. xiii. 11, 12.

1 Cor. xv. with Lev. xxiii. 11.

* The waving, or separating, as it is in the Greek, and which Paul uses for his designation to the ministry, appears to denote

ceive, that the 'taking hold' is not a direct assertion of Messiah's incarnation, but of the cause, which made his incarnation necessary; and that it implies, Christ having suffered, being tempted, his being now perfected through suffering, and presenting his own humanity, as the ram of filling, a sweet savour, a continued intercession before the Lord, The first-fruits accepted for the seed of Abraham, the first-fruits, which sanctify the lump. "He taketh not hold of Angels," is said collectively, and, I think, implies, that Angels, being as it were isolated beings, and not, like men, "of one blood," springing from one common fountain, the work of intercession for them would necessitate his taking hold of all, and not of 'a seed,' as is the case with man, the first-fruits sanctifying the lump. Again, "He *no where* taketh hold of Angels," may be opposed to the particular work, which Messiah is now carrying on in the particular place, the Holy of Holies, where he now is.

the motion of sifting in a sieve, as the word is used, Isa. xxx. 28, and this figure our Lord applies to the temptations of Satan, Luke xxii. 31, this waving was before the ascension.

Schœttgen thinks, that the expression refers to the Goel, or kinsman-redeemer; this would also embrace the double idea of relationship, and appearing in the presence of God in behalf of his brethren: it would also very naturally arise, from the allusion to the cities of refuge, as I have understood the preceding verse, but I prefer the interpretation, which I have given.

Use. See the sovereignty of Jehovah. CHAP. II. 17.
 He taketh not hold of one, and taketh hold Use.
 of the other; to the one, he is united by
 the bands of a man, while the other he binds
 in chains of darkness; He spared not the
 Angels that sinned, whereas, for us, he spared
 not his own Son, who sinned not; and ‘if Owen.
 we compare their number, dignity, and
 ability to serve, with our weakness and
 vileness, we must admire, but cannot account
 for, the sovereign grace of God.’

Ver. 17. “Wherefore,” or “hence,” an Chap. II. 17.
 inference from the preceding verse, that,
 which is there stated, involving the necessity
 of the likeness here mentioned.

“It behoved him,” or “he ought,” as it
 “became” the Father, so it “behoved” the
 Son; the one signifies meetness, the other
 conditional necessity: that is, God having
 designed him to his office, in order to fulfil
 that office, it became indispensably necessary
 “to be made like unto the brethren.” This
 does not require a similarity in the manner of
 making, but in the condition of the person
 made; for Adam, whom we are like in all
 things, because he was to beget in his like-
 ness, was not himself begotten, but was made
 immediately by God.

“The brethren,” I apprehend, are the
 adopted sons of God, who were brethren
 before Christ’s incarnation, having been, from
 eternity, “predestinated unto the adoption of

CHAP. II. 17.
Ver. 10, 11, 14.

children," styled, "Sons," "Sanctified Ones,"
"Children," "the Tempted Ones."

Ver. 18.

"In all respects." That is, in all respects,
necessary to the end assigned. The essence
of human nature. As,

1. The soul, with all its properties and
affections. (1.) Love, joy, fear, sorrow,
anger, hatred, &c. (2.) All senses internal,
such as imagination and memory; and, (3.)
The external senses of seeing, hearing, &c.

2. The body, with its infirmities and ne-
cessities, such as hunger, thirst, weariness,
pain, cold, and death itself; though sin, in
our nature, be an inseparable adjunct, (with
all begotten,) yet it is not essential thereunto.
A man may be true man, though he have
no sin in him; instance Adam in innocency:
nor do we read, that any sicknesses ever
seized upon Christ, for they are personal,
and not inseparable from man's nature;
otherwise all men would have all sicknesses.

Luke II. 32.

It is said, that Jesus increased in wisdom
and stature, which proves a growth in the
powers of the soul, and parts of the body.
We see the *natural affection* of Jesus, in his
loving the young man, when not born of
God; of one family it is spoken, that he
loved Lazarus, and Martha, and Mary; one
of the Apostles is pre-eminently designated,
as the disciple, whom Jesus loved; we are
once told, that he rejoiced in spirit, and but
once, just because he was "a man of sor-

rows;" He displayed, I apprehend, that natural and instinctive fear, implanted in all for the purpose of self-preservation, when he said, "Father, if it be possible, let this cup pass from me." Rutherford says, on that passage of John, "Now is my soul troubled, and what shall I say? [shall I say,] Father save me from this hour?" &c. "What meaneth this anxiety of Christ? it is like doubting of the event; but there is neither doubting nor despairing in it.

CHAP. II. 17.

John xii. 27.

1. There is fear, exceeding great heaviness and sorrow in it. . . . Christ had a sinless anxiety. Learned Divines acknowledge, that there was an innocent and sinless oblivion in the sensitive memory, in regard it was intent only upon the extreme agony, and not obliged, in all differences of time, to remember every duty; an affirmative precept obliges not in all and every juncture of time.

2. Nor is faith actually, always without exception, to believe: It is possible, that faith in the act, and extreme fear in the same act, be [not] physically inconsistent.

3. Neither were Christ's sensitive affections, in their physical and natural operations, so awed and restrained by a divine law, as that they may not put forth themselves in the utmost and highest degree of intension, when the light of reason sheweth the object in the superlative degree of vehemency. Reason and light could never shew to any suffering man, at one time, such

CHAP. II. 17.

a great death; of evil; of loss; and positive evil of sense; as it did shew to Christ at this instant of time. To be suspended from the immediate, full, perfect, personal, intuitive fruition and vision of God, is a greater eclipse, than if ten thousand suns were turned into pieces of sackcloth of hair. . . .

4. Christ was to suffer in his natural affections of joy, sorrow, confidence, fear, love, yet without sin; and though we could not shew, how this anxiety and faith could consist, yet it cannot be denied; for grace doth not destroy nature; nor could the vision of personal union hinder the exercise of all human affections and infirmities in Christ, in the state of his humiliation: As clothes of gold cannot allay the pain of the head, [so] grace is a garment of cloth of gold, and the personal union [is] the perfection of grace; yet it hindered not Christ from being plunged into extreme horror and anxiety.

5. There were in Christ, at this time, some acts of sinless and innocent darkness in the sensitive soul, that he, actually thinking of the blackness and dreadful visage of the second death, was now like a man destitute of counsel. But,

(1.) This was merely penal.

(2.) Christ's anxiety was not opposite to any light of faith, or moral holiness. . . . This anxiety was only opposed to the actual happiness and natural fruition of God, en-

joyed in the personal union, not to any light of a moral duty, required in Jesus Christ. But we are not to conceive, that Christ's anxiety, fear, and sorrow were only imaginary, and supposed, upon a mistake, that had not any ground in the thing itself, as Jacob mourned, and would not be comforted, and as the believer will sorrow, that God hath forsaken him, and hath forgotten to be merciful. . . . Christ's darkness, in this, [was] *negative*, and naturally *negative*, he looked wholly on real sadness, death, wrath, the curse of the law ; but not *privative*, or morally and culpably *privative* ; for Christ had never a wrong thought of God ; he did never believe God to be changed, nor did he, upon a mis-judging of God, conceive God had forsaken him, whereas he had not forsaken him : as if Christ's spiritual sense were deceived, in taking up a misapprehension of God, or his dispensation. . . . God's forsaking of him was in regard,

(1.) Of the influence of actual vision.

(2.) Of the actual joy and comfort of union.

(3.) Of the penal inflicting of the curse, wrath, sorrow, sadness, stripes, death, on the man Christ.

Ratherford,
Christ dying, and
drawing sinners
to himself.

It may be said ; granting that Christ suffered *penal* evil, in a greater degree than any mere man could, still this text speaks of Christ's suffering from temptation, and that in order to sympathize with the tempted.

Objection.

CHAP. II. 17.

Now, my sufferings, (some poor soul may say, for it is what all gracious souls feel,) my suffering is from inward inherent corruption, and internal conflict. If, then, when Satan came to Christ, he found nothing in him, nothing to respond to his suggestions, no enemy within the camp, how can he sympathize with me, and, in consequence, how can he be a merciful and faithful High Priest?

Answer.

Christ's sympathy.

In answering this question, we must first consider, how temptations assault other men. Temptations are solicitations to evil, arising from various sources, whether infirmities, or afflictions, or the suggestions of Satan, or our own inherent corruptions. I purpose, presently, to speak of Christ's sympathy with the brethren. I only intend now to shew, that he was free from the last *source* of temptation, and yet is capable of sympathizing, in the highest degree of intensity, and minutest degree of circumstance, and the solution wholly consists in this observation, viz. the sympathy of Messiah is not in feeling, that the temptations spring from the same source, but in the pain, which a holy nature, or holy being, suffers in and by resisting, when assailed by temptation.

In order to make this point clear, it will be necessary to notice, that, from whichever of the two last sources temptation may arise, whether from the solicitations of Satan, or inherent corruption, the pain of the temp-

tation is the same ; or, if there be any difference, it is only in the temptations of Satan being more painfully felt. CHAP. II. 17, 18.

Those, who have watched their own hearts, Temptations. and the conflict within, will be ready enough to acknowledge, that, with the majority of temptations, they cannot tell whence they arise. Some, it may be, plainly enough spring from within, others again as manifestly originate from without, yet, of the majority, the believer may say, I cannot tell whence they come.

This, I think, arises from the intimate and internal mode of address of spiritual subsistences. Man addresses our understanding, by means of our external senses ; but Angels, which are spiritual, speak directly to the imagination. But we will look at this subject in a manner, it may be, less metaphysical, and more practical.

It must be allowed, that our hearts can tempt us to the worst of sins, without the concurrence of Satan. But it must also be granted, that Satan may suggest evil, without the concurrence of our hearts, as was the case, in the first instance, with Eve. But temptations, probably, spring from Satan, Matt. xv. 19.
James i. 14, 15.

1. When unnatural, or contrary to the general bias and inclination ; for example, Peter's rashness was from himself, his cowardice, from Satan ; " Satan hath desired to sift you."

Luke xxii. 31.

2. When opposed to the general frame of

CHAP. II. 17, 18.

mind. If, in a triumphant frame, a thought suddenly is injected, 'it may be all a delusion;' or, what is very common, if profane suggestions are presented, when the mind is in a devout frame, or at holy seasons; this, probably, springs from Satan.

3. When detested in its first rising; when our hearts tempt us, there is a secret delight; at first, it is sweet to the taste, however bitter it may afterwards be to the belly; but when polluting, or other thoughts, on their first rising, cause grief, and are a burden, they are from Satan.

4. A violent hurrying away, without being allowed time to think, is, probably, from an evil influence; 'the enemy coming in like a flood,' and not from being "drawn aside of one's own lust, and enticed," which signifies rather dalliance with temptations.

James i.

5. One, which pursues us from day to day, and we strive against it, and pray against it; this is, probably, a messenger of Satan.

See Gospel Magazine, vol. i.

Now, in all these temptations, the peculiar pain and offence prove them to be from Satan; if therefore, the more acute suffering proceed from Satan, and not from inward corruption, it was not necessary for Christ to have inward corruption, or a conflict with sin dwelling in him, in order to suffer in the highest degree, when tempted.

Use.

Before leaving this head, I would observe, for the comfort of the tempted believer, that, in these cases, it is not his sin, but his bur-

den. True, they do provoke Christ, but CHAP. II. 17, 18.
how? not to anger, but to sympathy and
love, and the exercise of the priestly office in
his behalf.

“That he might be a compassionate and faithful
“High Priest.”

The Apostle having, as I conceive, al-
luded to the death of the High Priest, in
the law of the city of refuge, is now led
expressly to mention Messiah as the true
High Priest.

The general end of Christ's conformity
unto the brethren is, that he might be a
merciful and faithful High Priest. Christ's
conformity consisted in a participation of
nature, and of sufferings; the one fitted him
for his office of High Priest, the other for
the qualifications in that office, namely,
mercy and faithfulness. He was made man,
in order that he might be a priest; it was Chap. v. 1.
not the work of Angels, nor even of God
himself, as such, he ‘of necessity must have
somewhat to offer,’ therefore a body was pre- Chap. viii. 3.
pared him. Chap. ix. 21;
x. 5.

But it may be said, he carries on the office Objection.
now in heaven, with his humanity partici-
pating in the honours of Deity. It does not,
then, appear needful, that, in order to be a
priest, he must be a sorrowing mortal man;
on the contrary, his fitness consists in his im-
mortality, his holiness, harmlessness, purity,
and separation from sinners, and in being

CHAP. II. 17, 18.
Chap. vii. 24.

made higher than the heavens. Surely, then, as God, or, at any rate, as glorified God-man, he would have compassion, without having been made like us in afflictions, and the matter of temptations. There is an ability,

Answer.

1. Of sufficiency and power ; this he had as God.

2. Of fitness ; this he would have had as God-man.

3. Of aptness and disposition.

Now, the mercifulness is not the simple apprehension of misery in God, and his putting forth, in power, his infinite love and compassion.

2. Nor is it even the grace of condolence and compassion, in the glorified God-man, which, doubtless, he would have had in the highest degree, had he never come down into our wretchedness, and this, together with a fitness, from a kind of fellow-feeling.

It is not even that infinite love and compassion of Deity, flowing through the graces of the Saviour's humanity ; What then ?

3. It is all this, with that aptness of sympathy, which springs from the remembrance of distress. How feelingly does the Lord urge this principle of action on the Israelites, in being kind to strangers, for, says he, " thou knowest the heart of a stranger."

4. It is all this, and yet more ; for Messiah might be all this without being in office. But the relation, which Christ's sufferings,

in his temptations, bear to his compassion, is CHAP. II. 17, 18. not to the grace, or habit of it, but to its especial exercise as our High Priest; "that he might be a merciful and faithful High Priest." It is, then, the perfect apprehension of misery, and the infinite compassion of Deity, flowing through the sympathies of the Saviour's humanity, "with a continual propensity of will and affections to exercise his priestly office on behalf of the brethren; in an exact, careful, constant consideration of all their concerns, under all their trials and temptations. To this he is excited and drawn out, by his own experience of what it is to serve God in such a state; an experimental knowledge of the miseries undergone, and the supports, which are necessary in such a condition; his internal habitual fulness of grace, and mercy, being capable of excitation unto suitable actings, by external objects, and sensible experience." Owen, in loco. Precious Lord Jesus, who but thou couldst be our Priest!

A further qualification of our High Priest is stated, viz. his being 'faithful in the things of God.' Perhaps the Greek implies, what, Owen. according to Owen, the Syriac, Arabic, and Ethiopic seem to express; viz. that the mercifulness of Christ is mentioned absolutely, and his faithfulness alone is relative to his priestly office. I, however, incline to believe, that the difference proceeds from the compassion only having relation to man;

CHAP. II. 17, 18.

Chap. III. 2.

Ex. xviii. 19, 20,
the same phrase
as the Sept.

Prov. xvi. 6.

whereas the faithfulness has relation both to God and man, "that he might be a High Priest, merciful, and faithful in the things pertaining to God, faithful for God with men, and with God for men; it embraces all the transactions between God and man. Ch. iii. 2, treats of his faithfulness, in presiding over the house and worship of God. The expression, probably, is introduced to prepare for the comparison between Christ and Moses, as it seems to refer to Jethro's counsel to Moses, "Be thou for the people to God-ward, that thou mayest bring the causes unto God, and thou shalt teach them ordinances and laws, and shalt shew them the way, wherein they must walk, and the work, that they must do." By Christ's sufferings, when tempted, he was fitted for the faithful discharge of his priestly office, both towards God, and the people: faithful to God, in discharging all his covenant engagements for bringing the many sons to glory: faithful to man, in exercising his priestly office in their support, when under trials and temptations. Christ's attribute of compassion is encouragement for us to fly to him, and his faithfulness is the ground of our assured reliance on him, "By mercy and truth, (or faithfulness,) iniquity is purged;" the mercies of our David, (our Beloved,) are sure mercies; Messiah is faithful to all his promises. If he says to his people, "When thou passest through the fire, I will be with

thee ;” when they pass through the fire, he is with them ; “ The form of the fourth is like the Son of God.”

CHAP. II. 17.

Isa.

Dan. iii. 25.

Messiah is faithful to the tempted ones, by giving strength to withstand, or by imparting consolation to support under temptations ; and this he does by his word and Spirit, the Spirit bringing home a suitable word. Or he gives seasonable deliverance from temptations, either by rebuking Satan, or making a way of escape by the ordering of his providence.

Zec. iii.

“ Unto propitiating sin.” A similar expression to Dan. ix. 24. This work required a sacrifice ; incense, grounded upon that sacrifice, offered within the vail ; and the blood of sprinkling ; the two first implying the transacting with God for men ; the last, the assuaging the guilty conscience of man : these are severally applied, ch. x. 5, vii. 25, and xii. 24.

Lev. xvi. 11–14.

“ For the people,” perhaps referring to Aaron’s intercession “ for the people” in the matter of the plague, where the expression occurs.

Num. xvi. 47.

Use. The priestly office of Christ is the great storehouse of comfort, whereby men are reconciled to God, and have relief from all temptations. What comfort is there in God, but by Christ ? and what comfort is there in Christ, but as clothed with his priestly vestments ? The priestly office is one of love and mercy, without terror ; but

W. Bridge.

CHAP. II. 17.

the prophetical and kingly offices extend alike to heaven and to hell. "If I go down into hell, O Lord, thou art there," in the requirements of thy Law; so far from the Law being nullified, it is only increasing in its demands. The holy Law of God, when broken, still demands absolute obedience, while that very demand elicits the blasphemies of the condemned, and, consequently, the demands for satisfaction of injured justice are continually increasing. It was the priestly office of Christ that led to the assumption of our nature; upon the consideration of his taking that office, "he must, of necessity, have somewhat to offer;" here, then, are "the cords of love," for here are "the bands of a man."

Use.

Use. See his unspeakable love: Messiah refused no sorrow, nor anguish, in order that he might be a compassionate High Priest; like Jacob, he thought nothing of his hard service, because of the love he bare to his dearest spouse, the Church. Think, my brother, 'He died for thee;' you may say, 'and why for *me*?' He died for sinners, and why *not* for *thee*? 'Oh,' you say, 'if I knew the promise was for me, then would I rest on it, and take comfort from it.' Oh, my brother, the very resting on the promise makes it thine.

W. Bridge.

Chap. ii. 18.

Ver. 18.—"For in [that] which he himself has "suffered, being tempted."

The causal particle, "for," shews, that

this refers to Christ's *qualification* for High Priest. The proposition is, That having suffered, being tempted, he is able to succour the tempted. The assumption must be raised from ver. 17, but Christ, being in all things made like unto the brethren, did suffer, being tempted ; Therefore, he is able to succour the tempted. CHAP. II. 16.

It is not Christ's sufferings, absolutely considered, nor the peculiar sufferings of Christ in general, that he underwent vicariously ; nor, on the other hand, is it simply the temptation of Christ alone, which is particularly designated: But that, which fits him for intercession, and for succour of the tempted, is his sufferings in temptation, or rather his sufferings *by* temptation.

The Lord Christ alone, being tempted, suffered, and sinned not ; he had the heart of a man, the affections of a man in the highest degree of tenderness. Whatever sufferings the soul of man may be brought under, by grief and shame, sorrow, fear, or pain, loss, or danger, any afflictive passion within, or impressions by assaults from without, all this he underwent and felt. All the advantages, which he had above others, by the excellency of his person, were only, that the sorrows of his heart were enlarged, and he was made capable, without sin, of enduring infinitely greater temptations, which must have been as infinitely abhorrent to his pure and holy soul. The Apostle adds, Christ

CHAP. II. 18.

“himself suffered;” he did not suffer by sympathy, in reference to others’ sufferings, but he suffered all those things in his own person; but all this was to *enable* Messiah to sympathize with the brethren. In a mere mortal man, his being engaged with his own sufferings, tends to weaken benevolence; but as the humanity of Jesus was perpetually fed by the rich streams of Deity, he felt for others, at that very time, more exquisitely than ever.

Howells.

Messiah’s sufferings were for the “tempted ones.” Is it for all, who are tempted, simply? No; I apprehend, it is for those, who want succour, being tempted. Temptation, in itself, is an evil; but is made an occasion of good to those, who are troubled by temptations, in opposing them. “Count it all joy,” says St. James, “when you fall into divers temptations,” even into those temptations, which come not from God. Temptation is the stumbling-stone of the wicked, but the touchstone of the saints.

James i. comp.
ver 2 with ver.
13, 14.

As Satan is the Tempter, so the proper name of believers is, ‘The Tempted.’ They are called to oppose temptations; their life is a constant conflict with, and their death is but the victory over, them. As to others, it can hardly be said, that they are tempted; no, they are led captive by Satan. At any rate, reconciled persons alone look at temptations as a cause of suffering. Such was the condition of the believing Hebrews; from persecution, they endured a great fight of

afflictions, and, from the seductions of false brethren, they were greatly tempted to apostatize to Judaism. CHAP. II. 18.

We learn, that God permits his dearest children to be sorely tempted, and to suffer from it too; for there is a vexing, corroding, afflictive disposition in every temptation, although it do not prevail; Paul felt it to be a buffeting, a thorn in the flesh, causing, as it were, a rankling sore. Now, the suffering *under* temptation is from resisting it, and not from yielding and *consenting* to it; remorse and sorrow will follow upon consent, sooner or later; but the suffering, when under temptation, is from holiness, not from sin, and, therefore, the more holy the person, the more pain. What, then, must have been the suffering of the immaculate Jesus?

2. The most eminently godly are often the most foully assaulted, and that after having enjoyed most of God. One might have thought, that, if ever there could have been a time, when outward circumstances would have prevented temptation, it would have been with the disciples, after that long discourse of our Lord, subsequent to the institution of the sacrament, the anguish of Messiah giving a solemnity to the whole; yet how soon they fell into temptation! It is expressly said, that Paul had the messenger of Satan, after visions and revelations; and the Messiah himself, after the descent of the Holy Spirit, and the testimony of the Father, "this is my beloved

Doctrine.
What follows is
chiefly from the
works of the
sweet and excel-
lent W. Bridge.

John xv., xvi., &c.

CHAP. II. 18.

Son," was immediately led, by the Spirit, into the wilderness, to be tempted by Satan. Let us, then, beware, after a special manifestation, 'this is my beloved child;' be not secure, but fear.

3. God sometimes permits a temptation to continue for a long time; Paul says, he thrice besought the Lord. Does the Lord say, I will remove it? No, but "my grace is sufficient for thee." Why does God suffer it?

1. To preserve from self-exaltation; so it was with Paul.

2. To discover and increase graces. These messengers of Satan are God's scullions, to keep right the vessels of mercy.

3. That the believer may be made more fit to receive a full Christ; to receive him, not only as a head, but as a Saviour: He was made like unto us, in order to be tempted, to fit him for his priestly office; we are tempted, in order to receive the fulness of his priestly office, and to be made like him. It is an old saying, but not the less true, that a little sin requires but a little Saviour.

4. To make us hate the ways of Satan. As God suffered the Egyptians to vex the Israelites, in order that they might not learn their manners; as it was, they were inclined in their heart to go back to Egypt; but if, instead of melons and garlick, they had had manna and quails in Egypt; if, instead of

hard bondage, they had enjoyed ease and comfort, then they would have looked back much more longingly. So God suffers a soul to be harassed and buffeted by Satan, that it may say, with David, "Oh, that I had wings like a dove, then would I flee away, and be at rest!"

CHAP. II. 18.

Let us not doubt God's love, because of temptations. You may be saying, If God loved me so, "why am I thus" tempted? Were any of God's dear children ever thus tempted? Yes, one was, his dearest child, even the Holy Child Jesus. But you may say, Oh, I am tempted from various causes, which could not have assailed Messiah. Well, let us see.

1. Neglect of duty from weariness. You may be one much occupied in the things of this life, oppressed either by bodily or mental fatigue, so that you have not time, or, if you have time, your weariness unfits you, for such exercises. Well, see Messiah; was he not weary, when he sat by the well of Samaria? yet it was his meat and drink to do his Father's will. In Mark vi. 31—34, we see Messiah had not so much time as even to eat, and, when he departed into the desert, seeking and expecting a little rest and quiet, there the people met him. Well, was not here a temptation, if not to irritation, at least to rebuke them from thus intruding, and again to withdraw himself; but no, "He had compassion on them:" and as to redeeming the

Bowdler.

CHAP. II. 18.

time, we know, that, although he continued all day in the Temple preaching, he rose up in the morning, a great while before day, and, at other times, continued all night in prayer, and that not lifeless prayer, or drowsy prayer, but vehement prayer, "prayer to God."

Luke vi. 12.

2. You may say, you are tempted to seek to better yourself in the world; you are a poor man, and you have not money to pay your taxes, or your rent, and you fear you will be turned out of house and home. Well, had Messiah a place to lay his head? Could he pay the tribute-money? yet he was tempted to better himself, by as much as all the kingdoms of the world, and the glory of them. The victories of Alexander would have sunk into insignificance, before the glories of the king of the Jews; had his kingdom been of this world, then would his followers have fought for him.

3. Well, but you will say, I am in trade, it may be, and I am in great distress, and there are those little gains, which are the perquisites of my situation, yet they are indirect means after all, as my conscience tells me. Look still at Jesus; consider how he is qualified to succour you, from *experimental* sympathy; was not *he* tempted to indirect means, when the Devil said, "Command that these stones be made loaves?"

Matt. iv. 3

4. You may complain that you are tempted, from the conduct of your friends and relations;

they, who were so kind to you, are now so cold and distant. Look at those twelve, whom Jesus chose; they all forsook him; one denied him with oaths, and his own familiar friend lifted up his heel against him; "Neither did his brethren believe on him." But you might say, I could bear all their unkindness, but there are some so kind to me, I cannot bear to hurt their feelings. Well, generous, but tempted soul, did not Jesus suffer, when he saw a sword piercing his mother's heart?

5. But you will say, I cannot bear the shame and contempt, which I receive from many, who, I feel conscious, are inferior to me, whether in spirit, talents, or acquirements, yet they look at me as weak, and foolish, and timid. Well; Christ, the wisdom of God, who spake as never man spake, hid not his face from shame and spitting; could he not have had twelve legions of Angels to avenge those insults? but he was as a lamb, that before his shearers is dumb.

6. But you are, it may be, tempted to unbelief; tempted to doubt your sonship. Well; the Devil twice cast a doubt on Christ's sonship, "If thou be the Son of God;" and again, when he was on the cross, when his Father had forsaken him, those children of the Devil, when doing their father's lusts, and echoing his temptations, said, "If he be Son of God, let him come down from the cross."

7. Yes, you say; but I have been thrown into such despondency, that I have been tempted to self-destruction. Well; was not Messiah? "Throw thyself down from the Temple."

8. But, you may say, I have not only been tempted to despondency, but to despair. Well, see Messiah; although he had but a short time before been able to say, that he was not alone, but that his Father was with him; yet, in the hour of darkness, when suffering bodily pain, anguish of mind, assaults of men and devils; when under a full sense of God's wrath, and the weight of a world of sin; was he not tempted to despair when he cried out, "My God, my God, why hast thou forsaken me?"

9. Oh, but you will say, I have been so tempted and assaulted—I could not unfold the blasphemies, with which I have been assailed. Well, still look at Jesus, who was tempted to the greatest blasphemy, viz. robbing the Creator of his due honour and glory, when the Devil said, "Fall down and worship me."

Then see the blessed consequences; my brother, you have, or will have, to pass through "an hour of darkness;" but, oh, thou tempted one, doubt not of Christ's love; nay, see all his love in your temptations, not simply, that he suffers them to humble you, and to do you good, but see, in all your sufferings, what Messiah suffered purposely, in order to support and comfort you. Then

lift up your heads, oh, ye saints, and be ye lift up, ye drooping souls, and the King of Glory shall come in—That King of Glory, who is strong in battle—who has overcome the wicked one:—But, remember, be humbled under every temptation, be it ever so small; but never question your condition, though your temptation be ever so great. CHAP. II. 18.

“ Whence, holy brethren, partakers of a heavenly Chap. iii. 1, 2.
 “ calling, consider attentively the Apostle and High
 “ Priest of our profession, Christ Jesus: being
 “ faithful, to him who made him, (as also Moses,)
 “ in all his house.”

Having, in the first and second chapters, Connexion.
 spoken of the Person of Messiah, and, in the close of the second chapter, touched upon the fitness derived from the constitution of his person, for the discharge of his office, the Apostle now proceeds directly to treat of the offices of Christ; making, however, Scope.
 the transition *through* an application of the doctrine already declared, to a general exhortation respecting constancy and perseverance.

Much wisdom and beauty are displayed in handling the comparison between Messiah and Moses; one of the most delicate subjects with a Jew. We will proceed with the words *seriatim*.

“ Whence,” or “ wherefore.” Seeing that “ Whence.”
Exposition.
 Jesus is so able to support the brethren; so fitted to discharge the duties of High Priest,

CHAP. III. 1.

Deut. xxviii. 1
and 12.

consider him diligently, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God The Lord shall open unto thee his good treasure ;" even Christ, "in whom are hid all the treasures of wisdom and knowledge."

Exhortation.

John xiii. 17.

So learn Christ, as to live to him ; so live to him, as to die in him ; so learn him, in his Priestly office, as to live to him in his Apostolical office. "If ye know these things," saith he, "happy are ye if you do them." It is a privilege, a great privilege, to know them ; but it is our blessedness to do them. "That word, which is preached to us," says Owen, "ought to dwell in us. There is a miserable profession, where some preach without application, and others hear without practice . . . every truth has, as the Hebrews express it, meat in its mouth. We should look at sermons as Elijah did to the ravens ; they bring food with them for our souls. The manna, when gathered, was heavenly food ; but if, instead of being eaten, it was laid up, it stank, and bred worms ; so heavenly truths are spiritual food ; but if, instead of being mixed with faith, they are stored up in notions of the head, they breed the worms of spiritual pride and hypocrisy."

Ex. xvi. 20.

Owen.

"Holy Brethren."

"Holy Brethren." In the appellation of Brethren,* the Apostle shews to the Hebrews

* Maclean understands it of the brethren of the Lord Christ ; this may refer to ch. ii. ; it amounts to nearly the same, as they would be the Apostle's brethren in Christ.

his affection ; and in the adjunct of holy, he declares his charitable judgment. By calling them ‘brethren,’ I apprehend, he means the children of the stock of Abraham ; by the limitation of ‘holy,’ he notifies, not only those who are Abraham’s seed, but who are also his children, ‘the sanctified ones,’ of the ‘stock of Abraham ;’ having one Father, one elder brother, one hope, one home. Oh, then, should we not love as brethren ? This will convince the world, that Jesus is the Lord’s Apostle ; the reverse gives scandal to the world : As Abraham urged upon Lot, “Let there be no strife between me and thee . . . for we are brethren.” The preceding verse intimates a special reason, because “the Canaanite and Perizzite dwelt then in the land.” Moses also urged the plea of fraternity to the Israelites, when in Egypt.

CHAP. III. 1.

Chap. ii. 11 and 16.
Mal. ii. 10 ; Eph. iv. 6 ; Rom. viii. 29 ; Eph. iv. 4 ; 1 Pet. i. 4 ; iii. 7.

John xvii. 21.

Gen. xiii. 7, 8.

Acts vii. 26.

But if any, “willing to justify himself,” says, “Who is my Brother ?” Let him turn to 1 John v. 1, “Whosoever believeth, that Jesus is the Christ is born of God ;” this is his rule ; the proposition, taken abstractedly, no doubt is true, but it appears evident, from the context, that this verse is given, rather as the rule, by which we are to judge of others, than of ourselves.

1 John v. 1.
Who are Brethren.

True Christians are also ‘holy ;’ they are ‘holy brethren.’ Holiness is the excellency of all God’s excellencies ; without holiness, his power would be terror ; his mercy, weakness ; his judgments, caprice ;

Brethren are Holy.

CHAP. III. 1.

&c. ; and whosoever is born of God, bears the Image of God. The designation, "holy," respects the effect of vocation. The following title declares the means to attain that effect.

"Partakers of a Heavenly Calling."

"Partakers of a heavenly calling;" Those, who are holy brethren, are partakers of a heavenly calling; and those, who are partakers of a heavenly calling, are holy brethren.

God's Elect are preserved.

Rom. xi. 2.

By calling them "partakers," the Apostle intimates, that all God's people are not cast off. No: "God has not cast away his people, whom he foreknew." It also intimates, that the Jews are no longer the exclusive inheritors of salvation, but that "the Gentiles are fellow-heirs."

Eph. iii. 6.

The calling is heavenly.

Chap. xii. 25.

Chap. viii. 2 ; ix. 1.

John iii. 13. A heavenly doctrine.

It is a heavenly calling, because Messiah is calling from Heaven. It is also concerning the kingdom of heaven, in opposition to the earthly dispensation and worldly sanctuary. The Lord, when discoursing of regeneration, styles it an earthly thing; surely neither in its source, or effects, is it earthly, but the transition to the kingdom of heaven, through the new birth, was a doctrine pertaining to that earthly dispensation, and this "the master in Israel" ought to have known. Jesus then declares a heavenly doctrine, one that "in other ages was not made known," viz. that "God so loved the world," ver. 16, and not the Jewish nation alone, that "whosoever believeth into him" might

John iii. 16.

have eternal life, for to this dispensation of the kingdom of the heavens was confined the declaration of that great mystery, that the Gentiles are fellow-heirs.

CHAP. III. 1.

Eph. iii. 5.

No man comes to a true knowledge of the Lord Jesus, but by a heavenly call. Effectual vocation is that golden link, which connects God's eternal purpose with man's eternal blessedness. As, then, this great privilege of being called from darkness to light; or, with respect to the believing Hebrews, being called from bondage to liberty: is, as it were, the giving substance to the decrees of God; it being the very portal to religion; the entrance to eternal life: how dangerous would it be to err in this first step—how blessed to be able to say, 'God hath saved me, and called me with a holy calling.' It will, then, be well to inquire somewhat into the nature of a heavenly calling.

Obs.

Rom. viii. 29, 30.

2 Tim. i. 9.

1. It is not only an external call by the word; for the effect of which, however, man is answerable, because it does not require the stirrings of the Spirit to make man a responsible agent; no, that is above his due from God as "a faithful Creator."

A Heavenly call not external.

1 Pet. iv. 19.

2. It is not only an inward call, or even a striving of the Spirit, which may assail those, who prove finally impenitent; yet, for the result of this, man is accountable, because, if he is responsible, without the witness of the Spirit, much more is he under his striving:

Gen. vi. 3.
All inward calls not saving.

Prov. i. 24.

CHAP. III. 1.

it does not require the Spirit to come with invincible power, in order to make man accountable, nor is God—the Judge of all—called upon to give man faith to receive the witness of the Spirit, yet God the Father, Son, and Spirit, may say, in verity, “Why will ye die?” “As I live, saith the Lord, I have no pleasure in the death of him, that dieth.” Christ died for all, and the Spirit says to all, “Come.”

The effects of the spirit may be short of saving grace.

3. A wicked man may be called, with some degree of efficacy, and yet be finally lost; as we see in the parable of the Marriage Supper; there was one without the wedding garment. And in that parable, indeed, appear all these degrees; and the reason is added, because all these callings are distinct from being chosen. “Many are called, but few chosen.”

Matt. xxii. 12–14.

A call according to purpose.
Rom. viii. 28 and 30.

4. This is a call according to God’s purpose; a call of those, in whom God puts divine instincts of grace and faith; in short, a call, accompanied with regeneration, or of those regenerated by calling, and who, being regenerated, answer to their call, such as is spoken of by John, “He came to his own [home,] and his own [people, (the Jews,)] received him not; but as many as received him, to them gave he right to become the sons of God, even to them that believe in his name;” (they having faith, and, therefore, being regenerate, as it goes on to declare,) “which were born not of bloods,”

John i. 11, 12.

(neither Jew nor Greek,) “nor of the will of the flesh,” (not by carnal concupiscence, nor human endeavours,) “nor of the will of man,” (not the honourable or godly,) “but of God.” CHAP. III. 1.

(2.) It is a call that brings forth fruit, in all who “know the grace of God in truth.” Col. i. 6.

(3.) It is a call, accompanied with continuous effects. “Faithful is he that calleth you,” (not that did call you, but that calleth you; a continuous act.) “Who also will do it;” (do what? Why,) “sanctify them wholly, and preserve them, body, soul, and spirit, blameless unto the coming of our Lord Jesus.” And as this is a continuous call, so is there a continuous answer; “to whom coming,” not to whom you have come, but “to whom coming,” a constant closing more and more with Christ. An abiding call.
1 Thea. v. 24.
1 Pet. ii. 4.

“Consider attentively;” being “partakers of a heavenly call,” it is their duty, being “holy brethren,” it will be their delight to consider and contemplate Christ; perhaps there may be a distribution of the titles. “Holy brethren,” ‘consider the High Priest,’ or him “that sanctifieth;” partakers of the heavenly calling, ‘consider the Apostle.’ “Consider attentively.”

Such as have these titles are called to consider Christ, *for they are interested in his office characters.* And as remissness is well nigh to apostacy, so an attentive consideration of Christ, in the faithful discharge of his “Consider.”
Heb. v. 11, &c.

CHAP. III. 1.

office characters and covenant engagements, is the great preventive of apostacy.

This attentive consideration requires :

Searching Scriptures,
John v. 39.

Prov. ii. 2, 4.

Eph. iii. 8.

Owen.

1 Pet. i. 10, 11.

"These were
better born."
Acts xvii. 11.

Sibbs. Christ and
Mary.

(1.) A diligent tracing of the Word ; not a way-side hearing, but digging as for silver, and searching as for hidden treasure. To this end we must know its value, or rather we must know that it is valuable ; for there are "unsearchable riches:" Solomon's merchants would not have gone to Ophir for apes and peacocks, had there not been precious gold also. Thus the Prophets of old searched diligently ; and the Bereans were commended for their nobility, because when an Apostle came, with all power to work miracles and wonders, they yet searched the Scriptures, to see whether these things were so. Go to the Old Testament, and see the place where the Lord lay ; go to the New, and hear that the Lord has risen. Search for him, like Mary at the tomb ; and if at first your eyes are holden, and you discern him not, yet will he shortly make himself known, as he did to her, with, it may be, but one word ; but such a word ! one of familiar acquaintance, tender compassion, exceeding love, and peculiar appropriation : ' Mary ! ' Then will you discern him as the end of the law ; the fulness of the Gospel ; the centre of the Prophecies ; the heart of the promises ; the life of the precepts ; the pattern of obedience : for the truths to be believed are like

believers themselves, they have life and power only as they are related to Christ; and severed from him they can do nothing. CHAP. III. 1.

(2.) *Meditation.* When a revelation was made to Mary concerning Christ, she “kept all these sayings, and pondered them in her heart.” We should take the advice of Eliphaz: “acquaint now thyself with [God] and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth:” but is that all? No. “And lay up his words in thine heart.” “Let the Word of Christ *dwell* in you richly,” says the Apostle; it is not feeding, but ruminating, that makes the clean animal. By searching and appropriating, we are changed and assimilated to the revealed glory—not our *profession*, but our *possession* of Christ will save us. Privileges assuredly are only a savour, and that either of life or death. Meditation required.
Luke ii. 19.
Job xxii. 21, 22.
Col. iii. 16.
2 Cor. ii. 16.

II. The object of consideration is mentioned, with especial reference to two of his offices, and by two names, one of office, “Christ;” and one personal title ‘Jesus.’ Consider the Apostle.

“Consider the Apostle” superior to Moses, discoursed of, ch. iii. and iv. 11, “and High Priest” superior to Aaron, which is then taken up.

We must first consider Christ as ‘the Apostle,’ for which, I apprehend, St. Paul had prepared us, by the quotation from Ps. xxii. “I will declare thy name unto

CHAP. III. I.

Ex. iv. 13.

the brethren." This, we have seen, was after Messiah's crucifixion. To this office of Christ, I apprehend, Moses referred, when he said, "O my Lord, send, I pray thee, by the hand thou wilt send," or "*send now* by the hand thou wilt *send hereafter*."

Rom. xv. 8.

Christ, as risen,
the Apostle.Deut. xviii. 18,
19.

Acts iii. 22.

Christ's offices
on a resurrection
basis.Hence the Sadducees were
grieved "that
they preached
through Jesus the
resurrection."
Acts iv. 2.

Acts vii. 35, 37.

In the days of his flesh, Christ was only a "minister of the circumcision," and Moses propounded his resurrection, as the great sign of the true Prophet, to whom alone they were to listen *as a changer of the Mosaic institutions*, because, in other respects, all God's Prophets were to be heard. "The Lord thy God will *raise up* unto thee a Prophet from the midst of thee." This, as I have already observed, is explained by Peter: "Moses truly said unto the Fathers, a Prophet shall the Lord your God *raise up* unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Peter applies this v. 26, "Unto you first (God *having raised up* his Son Jesus,") and thereby proved that he is that Prophet of whom Moses spoke, "sent him to bless you." The resemblance to Moses is, I conceive, explained by St. Stephen, to be a similarity in circumstance, viz. his being first rejected by the people, and his being afterwards sent as the leader, and commander to the people. "This Moses, whom they refused . . . the same did God send a ruler

and a deliverer," &c.* So that the two inspired comments, (if we have rightly applied them,) establish, that this passage in Deut. intimated the rejection and resurrection of Messiah, and that when he should come in his prophetic office, he would have that authoritative sign. So the Lord himself implied, when he said, no sign should be given but the sign of the Prophet Jonah; yet he said, for all that, they would not hear, though one rose from the dead. Christ, then, in his resurrection glory, is *the Messenger* of the Covenant, whom Malachi prophesied Jehovah would send, at the time of the restitution of all things, by Elias.

CHAP. III. 1.

Mal. iii. 1.

Compare Mal. iv. 5, 6, with Acts iii. 20, 21, and Matt. xvii. 11.

By right of being the great Apostle, or the Lord's 'sent One,' he sent out his Apostles. "As [my] Father hath sent me, even so send I you;" but they were to tarry until they had received their power from the ascended Christ. We, therefore, learn that Messiah's apostolical office, (like his kingly, as I trust I have shewn; and like his priestly, as I hope to shew,) was on a resurrection basis.

John xx. 21.

Luke xxiv. 49.

But yet in the very place of Deut. xviii. 15, Messiah is called a Prophet, and not an Apostle. And what is a Prophet, but 'one sent' to proclaim the Lord's mind? Yet we know the two offices to be distinct, and the

Deut. xviii. 15.

Why is Christ styled an Apostle?

Eph. iv. 11.

* So in Acts xxvi. by comparing v. 6 and 8, we learn, that all the Fathers and the twelve tribes expected, that the fulfilment of the promises should be in a resurrection state.

CHAP. III. 1.

one higher than the other ; then why is Jesus in this passage of Hebrews, (and only here,) styled an Apostle ?

Acts i. 22.

1 Cor. ix. 1. and
xv. 8, 9.

1. We may learn analogically from what was necessary to qualify the Apostles of Christ: they were required to have been eye witnesses either of Christ's resurrection, or as in the case of Paul, of Christ's resurrection glory.

Num. xii. 7.

2. St. Paul is preparing to shew the superiority of Christ over Moses, which he does in the following verses, by alluding to Num. xii. 7, the peculiar honour and privilege of Moses, (and to which, of course, in comparing his glory with that of Christ, some reference must be made,) was his beholding " the similitude of the Lord ;" and God speaking to him mouth to mouth, which Aben Ezra explains, " with him (*i.e.* Moses,) will I speak mouth to mouth, even apparently," &c. ' I will shew him the thing as it is ; *as the form of the tabernacle,*' and not in a dark speech (or riddle,) like that in Ezek. xvii. 2, " A great eagle with great wings," &c.

Ex. xxv. 40.

Alasworth in
Num. xii.High Priest
styled Apostle on
the day of atone-
ment.

3. Christ is here styled the Apostle AND High Priest. Now on the day of atonement, that day in which the High Priest went into the presence of the Shekinah, he was considered an Apostle or Messenger ; for so, upon that occasion, the Elders of the Sanhedrim addressed him, saying, " Lord, High Priest, we are the Messengers of the Sanhedrim, and thou art our Apostle and Mes-

senger, and the Messenger of the Sanhedrim."

It, therefore, appears probable, that in connecting "Apostle and High Priest" together, St. Paul is alluding to the day of atonement; and this conjecture is strengthened, in my mind, by the use, which he afterwards makes of the xcvith Psalm. "To day," "a certain day," embracing the time from the period of the High Priest entering into the most holy, to that of his returning to bless the people, which was in '*Ha-yom*,' 'the day,' i.e. the day of atonement.

4. St. Paul mentions our Lord as being the Apostle, now that he is in his rest, saying, "him that speaketh," not 'that has spoken.'

I, therefore, conjecture, that Messiah's full inauguration into his apostolic dignity was, like his kingly and priestly offices,*

CHAP. III. 1.

Min. Yoma in Gill.
Schottgen mentions two or three more examples.

Ch. iv. 7.

Ch. ix. 24, ult.

iii. 4 ; to iv. 10 ;
and xii. 25.

Messiah Apostle
after his ascension.

* Christ's exaltation "was necessary, . . . in regard of his offices. Had not Christ been glorified, the offices conferred upon him by his Father could not have been executed; his *prophetical*, *priestly*, and *royal* functions could not have been exercised, to which he was chosen by God, and without which he could not be a Saviour to us. He had been a sacrifice, without being a Priest; a King without possessing a throne; a Prophet without a chair to teach in . . . he did but begin to manage his prophetical office in his life . . . After his ascension he did, as the Sun of Righteousness, spread the wings of his grace, and flew about the world in the illumination of hearts, Mal. iv. 2. As it is with the sun, so was it with Christ; the nearer the earth in the winter of his humiliation, the less force he had for the production of fruits; but the higher he mounted in heaven, the more vigorous."—*Charnock on the Necessity of Christ's Exaltation.*

CHAP. III. 1.

upon his entering into the most holy, even heaven; when *beholding the face of Jehovah*, and, therefore, being an eye-witness, and having received "all power," as well as the promise of the Spirit, he fully installed his Apostles into their office; and thus speaking from heaven in them, the present Gospel message is a "heavenly calling."

Excellency derived to Messiah's offices from the dignity of his person.

Chap. vii. 4.

Chap. xii. 3.

III. My next consideration shall be the excellency, which his person gives to his offices. Moses derived all his glory *from* his office; Christ imparted all his glory *to his* offices. Looking at ch. i. let us "*consider* how great this man" is; and at ch. ii. "*consider* him, that endured the contradiction of sinners;" for a due mixture of greatness and grace is the most powerful attractive of the affections.

Necessity of the God-man.

Matt. xxi. 37.

Rev. v. 3.

(2.) Consider the necessity of his person being constituted as it was, in order to discharge his offices. God's Son only could transact between God and sinners. God lays great emphasis upon the respect due to his Son; "They will reverence my Son;" as if God himself could not have contemplated their rejecting him. Again, so far from *opening*, none, either in heaven or earth, could *look* on the book of God's decrees respecting his Church, for a limited portion of time; so far from being able to make known to others, they could not conceive the whole complex work of God's providential arrangements. But the Son not only prevailed to open that book, and to

reveal to the Church, God's purposes ; but CHAP. III. 1. he will reveal God himself. This is a great work ; Moses was Elohim to Pharaoh, because he revealed one attribute of God, even his sovereignty ; but our Apostle must be acquainted with all the secret counsels, which lay in God's infinite wisdom from all eternity ; as he, who lay in the bosom of Christ, learned, who should betray him, so "the only begotten Son in the bosom of the Father ;" (that is, not in his especial love only, but in his intimate and secret counsels, as the following words mark :) "he hath declared" him. That is, not a portion of God's will, but God himself ; this no creature could do. If Messiah had not searched the deep things of God, sinners might have endless fears, lest somewhat might yet be reserved in the infinite abyss of the divine mind, or lest some new terror-causing attribute of the divine essence remained yet unrevealed. This would require "Christ, who is the Image of God," for God himself, *as such*, is invisible.

Even now, we cannot conceive, how God can have those affections, by which he characterises himself ; only we know, that the attributes, displayed in the Man Christ Jesus, are *essential* in Deity, though we may not comprehend how ; yet this, I conceive, is revealed in the expression, "God is love," not *loving* relatively, but essentially and absolutely 'love.' In the simplest and most

See Owen in loco.

The attributes of Christ display the Image of God's essence.

CHAP. III. 1.

subtle of creatures, it is one thing to *be*, and another to be endued with attributes: but God is, I AM. So I most humbly apprehend, that *all*, which may be ascribed to Deity, God is in the infinity and simplicity of the divine essence; but though the infinite wisdom of God be requisite for our Apostle, yet is it not simple omniscience, but “the wisdom of God,” acting through the faculties of the Saviour’s humanity.

Col. ii. 3 and 9.
1 Cor. i. 24.

In the same way, he must have power to enable his people to receive the message; “No one knoweth the Father, but the Son, and *he, to whom the Son will reveal him.*”

Matt. xi. 27.

2 Cor. iii. 2.

Job xxxiii. 23.

Isa. lxiii. 9.

He writes the law with the finger of God, on the fleshly tables of the heart. So is he the great interpreter of God’s mind, “The Angel of Jehovah’s faces.” All fulness of wisdom and counsel, in a complete comprehension of the mind and will of God, is in Christ, the Apostle.

“Consider the
Apostle” “of our
profession.”

“Consider” Christ, as the “Apostle of our Profession.” We profess belief in the risen Christ; we profess to believe, that he not only died because of our sins, but that he rose again, because of our justification; and that these are the glad tidings of peace, which he came and preached. We profess him as our only Lawgiver, and as the only institutor of worship. Whoever has any other Apostle, any other High Priest, he is not of our profession.

Eph. ii. 17.

“Being faithful.”

“Consider” Christ, with respect to the

chief qualification, necessary to discharge any trust, namely, his "being faithful." "It is required in stewards, that they be found faithful." Faithfulness is a term of relation. Messiah is "faithful to him, that appointed him." If he brings a message of love and mercy, he is authorized so to do. The Apostle mentions Christ's vocation to all his offices; he was "appointed heir;" "appointed" to be Apostle; "called to be High Priest." This may embrace the eternal designation before time, the declared promise in the beginning of time, the renewed promise from time to time; his mission, unction, and attestation from God, in the fulness of time, and his complete inauguration, at his ascension, and session at God's right hand, until the end of time.

CHAP. III. 1.

1 Cor. iv. 2.

"Faithful to him
who called him."
Chap. i.; chap. iii.
chap. v.

Montague's Acts
and Monuments.

Faithfulness respects a trust. He is faithful to accomplish that, which he undertakes. This is opened by a general comparison with Moses, and with the particular subject of Moses's employment; for I thus understand the clause, "He was faithful to Him, that appointed him," (that is, God the Father,) "as Moses was in all *his* house," that is, in Christ's house, for the Apostle proceeds to make a distinction between Moses being faithful *in* the House, and Christ being faithful *over* it. This would involve the fact of Messiah being the speaker in Num. xii. 7, 8, which agrees with the sentiments of the Jews, and the whole argument of the

Tikkune Zohar,
chap. 18, and San-
hedrim, fol. 94, 1;
com. in loco
in M. Neville;
The Just one who

CHAP. III. 2.

is seen in a bodily shape is Jehovah; he is called Jehovah in the midst of a body, i. e. human nature.

Comparison between Christ and Moses.

Nam. xx. 12.

Ex. xl. 16.

Ver. 19, 21, 23, 25, 27, 29, 32.

This agrees with chap. viii. 5, et seq.

Eph. i.

Messiah's faithfulness.

Apostle; together with his application of Ps. xcv., by which he makes all the provocations of the forty years to have been against Messiah.*

To return to the comparison with Moses; as it must be in similars, it does not relate to personal fidelity, for in that, Moses failed, like every other mere man, but in revealing the mind of God, and instituting his worship, he was faithful; "According to all, that God appointed him, so did he:" and seven times is it afterwards repeated in that chapter, that he did every thing in erecting the Tabernacle, "as the Lord commanded Moses." His faithfulness was, then, in erecting the Tabernacle, according to the previous pattern, shewn him in the Mount. Messiah's faithfulness is in building the spiritual temple of the Lord, according to that pattern, in which the elect and precious stones were contemplated, and viewed from eternity, as "accepted in the Beloved." How rich does this make all the minuteness of detail in the description of the Tabernacle; and the constant repetition, that so it was done "as the Lord commanded!"

In building this spiritual temple, Messiah

* Stehelin mentions a Jewish tradition, That God rebuked an Angel in these words; "Yet art thou spiteful against him, *who is faithful in my house*, and whom I have called hither to receive my Law, which he is to carry down to my elect children."—*Stehelin*, vol. i. p. 6.

is a faithful Apostle, not shunning to declare CHAP. III. 2.
Acts xx. 20, 27.
Pa. xl. 9, 10. "the whole counsel of God;" as the Psalmist says, apparently in his name, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest, I have not hid thy righteousness within my heart: I have declared thy faithfulness, and thy salvation: I have not concealed thy loving-kindness, and thy truth, from the great congregation."

Hence, let us observe whatever he has Use. commanded. "See," says the Apostle, "that ye refuse not him, that speaketh." As mistakes in faith spring from not viewing him as the living way to God; so do mistakes in doctrine and worship spring from not considering him as the sole Apostle and Priest.

Owen.

Our next head is, the consideration of Messiah as Priest. He is Apostle, as instituting the worship, and Priest, as performing it.

The unfolding of the Priestly office is the principal subject of this Epistle. I shall, therefore, now only mention the different heads, and pass to the subject more immediately belonging to our text.

The duties of the High Priest were,

Duties of High Priest.

1. To enter into the most holy, Lev. xvi. 23. In ver. 29, we are told, this shall be a statute for ever; which Bennet renders, "According to the model, or delineation."

CHAP. III. 2.

tion of the future age." This is applied in ch. ix. 9, 12.

2. To appear before God for the people. Ex. xxviii. 29. Applied Heb. ix. 24.

3. To bear the sins of the holy things. Ex. xxviii. 38. Heb. iv. 16; v. 1, 2.

4. To offer incense. Lev. xvi. 12, 13. Intercession, Heb. vii. 25.

5. To make atonement. Lev. xvi. 32. Heb. i. 3; ix. 14.

6. To judge of uncleanness. Lev. xiii. 2. Heb. iv. 12, 13.

Gouge.

7. To bless the people. Num. vi. 23. Heb. ix. 28.

Constitution of
Messiah's person,
as bearing upon
his Priestly office.

II. Consider the excellency of Messiah's person, as bearing upon his Priesthood.

1. He is Son of God. Others were mere sons of men; vii. 28.

2. The purity of his nature; ch. vii. 26, 27.

3. The eminency of his order; ch. v. 6.

4. The solemnity of his ordination, "An oath;" vii. 20, 21.

5. The kind of Priesthood; true and real; the Old Testament Priests were typical; the Saints are only Priests metaphorically.

6. The unchangeableness of his office; vii. 23, 24. "Everlasting."

7. The perfection of his Priesthood; vii. 11, 28.

That Christ procures favour as Priest, is evident by the inference from his Priest-

hood. "Let us, *therefore*, come boldly," CHAP. III. 1.
&c. As Priest, says one, he is God's *fa-* Heb. iv. 16.
vourite, and our *advocate*.

III. Consider Christ's faithfulness, as a Christ a succour-
succouring High Priest. Faithfulness, as we ing High Priest.
observed, respects a trust. The trust im-
posed upon Messiah is the "bringing many
sons to glory;" and he was fitted for faithfulness to God, by being made "perfect through suffering;" because comforting and sustaining the tempted ones was part of his covenant engagements; and here we may notice, how all the parts of the covenant of redemption have been mentioned.

(1.) The elect are given, by the Father, to Christ; ch. ii. 13.

(2.) Messiah is faithful in discharge of his covenant engagements; ch. iii. 2.

(3.) Messiah trusts the Father to accomplish his part in the covenant; ch. ii. 13. Suffering saint, fear not; Christ's faithfulness to the Father, and the Father's to Christ, are engaged in your behalf.

By the union of the two offices; the Use.
highest under the Law, and the highest
in the Gospel dispensation, we may
see Christ's fulness; "All things in all Col. iii.
things."

And let us not separate his offices. Some would make him an Apostle, and no Priest; some few would make him a Priest, and no Apostle.

CHAP. III. 3—6.

“ For this [Apostle] was accounted worthy of
 “ more glory than Moses, inasmuch as he, who has
 “ built it, has more honour than the house: for
 “ every house is built by some [one,] but he, who
 “ has built all [things, is] God.

“ And Moses verily [was] faithful in all his house
 “ as a servant, for a testimony of those things, which
 “ were to be spoken after; but Christ, as a Son
 “ over his (own) house, whose house are we, if truly
 “ we hold fast the confidence of, and the glorying
 “ in, the hope, firm unto the end.”

These verses assign the reason for an earnest contemplation of Messiah; His excellency demands, and should enforce, an attentive consideration.

“ For,”

The causal conjunction, “for,” refers, retrospectively, to ver. 1; “Consider Christ, the Apostle, for this Apostle,” &c. Our version, instead of “this *Apostle*,” supplies, “this *man* :” it appears, however, to cloud the following proof, which turns upon the work which he had to perform, requiring one, who is God, and his glory is that of the founder of the Church, or House of God, which embraces the two natures in the one Person of our Apostle.

Prop.

Proof.

The proposition is, that Messiah is worthy of more glory than Moses, which is established by means of the metaphor of a house, and the double relation of Christ to this house; first, as the builder, and, next, as the owner and inhabiter. Without the one, the

house *is not* ; without the other, the house is *not of use*. The one denotes Christ's *essential* superiority, and the dignity derived to his office *from* his person ; the other denotes his *official* superiority, the twofold glory propounded in the beginning.* In announcing the double comparison, the personal and official designations, "Christ," "Jesus," are both given ; in applying the second comparison, the official title "Christ" is alone used.

CHAP. III. 3.

Chap. i. 4, and note.

The first argument is a comparison of unequals, or rather a contrast between the thing formed, and the maker. It is the disparity between the efficient cause and subject-matter of a building, in respect of their *essence* and *being*. A similar relation, without a figure, had, in ch. ii. 11, been stated to exist between Christ and the Church, "He that sanctifies, and they that are sanctified."

Comparison of unequals.

Chap. ii. 11.

The argument may be stated thus :

He, who built the house, has more honour than the house, (or any part of it ;)

Proposition.

Christ built the house, of which Moses is a part ;

Assumption.

Therefore, Christ has more honour than Moses.

* It might be objected, that the Tabernacle had more Glory than Moses ; therefore, the proposition is not universally true ; this would not, however, be a just objection ; for the Tabernacle had a typical Glory, and Moses, as builder of the Tabernacle,

CHAP. III. 4.

The causal particle "for," implies, that this verse is joined to the former, in order to illustrate and confirm it, thus :

Predicate.

Every house must have a builder. An effect cannot produce itself, and between the builder and the house there is some relative honour, the house deriving it from the builder, the builder conferring it upon the house.

Assumption.

But the universal cause of all these things is Deity ;

Therefore, Christ's dignity being that of Deity, as much surpasses the dignity of his creature, Moses, as a rational intellectual agent, in the scale of being, surpasses a stone. Moses had only a creature glory, but Christ divine honour. To deny Christ's being intended as the God, who built "all these things," would obscure the following context ; for the Apostle proceeds immediately to argue, from Ps. xcv., where he, who is Jehovah, is the builder of the new creation ; from which he infers, that there is a Sabbathism for the people of God, analogous to the seventh day, which was appointed for all the creatures, in relation to the old creation ;

had the same typical relation to it, that Christ, the true builder, has to his true temple the Church. "Moses was a type in the world. If any one should say, What is the fulfilment and consummation ? I answer, the King Messiah : through him such perfection will be produced, as never existed hitherto throughout all generations."—*Zohar on Deut. fol. 110. in M. Neville.*

“for he (Jesus,) that is entered into his rest, he also hath rested from his works, as God [did] from his own.” CHAP. III. 4.

If the Lord Jesus be not here intended, by the builder of “all these things,” the argument would, I conceive, be inconsequent, *e. g.* See Holden.

The builder has more honour than the House. Prop.

God, and not Christ, is the Builder. Assumption.

Therefore, not Christ, but God, has more glory than Moses. But, on the other hand, by this argument, properly stated, we learn, that Christ, as the Apostle and High Priest, must be a builder, in a sense, which excludes Moses from any thing but a part in the building.

1. See the sovereignty of Christ. Just that of the potter over the clay. Most mistakes in doctrine, especially those respecting the sovereignty of Jehovah’s dealings, spring from our having too high thoughts of self, and not contemplating the infinite distance between Christ and the creature. Use.

2. If there is any good in the creature, attribute it to Christ; if there is any excellency in the effect, it comes from the cause. If we are “lively stones,” “not unto us, but to his name be the glory.” Moses was made a part of the house of God, not by himself, but by Christ; for that, which the Apostle says, in the general, applies, in special, to Moses, the most eminent and excellent in his time, both for place and

CHAP. III. 4.

parts. The Apostle includes himself also in this relation; "Whose house are *we*." Paul was no better than a stone, till raised by Christ to be a child of Abraham.

Christ accounted
worthy of glory,
by God.

He "was counted worthy of more glory;" I presume by "Him, who appointed him." The two words, Glory and Honour, are used in allusion, probably, to Ps. viii., "crowned with glory and honour." If there be any difference in the meaning, "honour" appears to denote the essential excellencies of the Lord, and "glory" to denote those excellencies manifested, acknowledged, and approved by God the Father: for his having the honour seems to imply his being worthy of the glory.

Ps. viii.

Moses worthy of
glory.

2 Cor. iii. 9.

There is here a concession, that Moses was worthy of glory; he was glorious by and from his ministration. The faithful discharge of an honourable trust procures honour.

2 Cor. iii. 6—12.

But Christ's is the glory that excelleth. In 2 Cor. iii. 6—12, there is a comparison between the glory of Moses' ministration and that of the New Testament.

"Who hath also qualified us as ministers of [the] New Testament, not of [the] letter, but of [the] Spirit, for the letter killeth, but the Spirit giveth life; but if the ministration of death in the letter, engraven in stones, was glorious, (was generated in glory,) so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which is abolished,

“ how shall not rather the ministration of the Spirit CHAP. III. 4.
 “ be glorious? (or “ in glory,”) for if the ministration
 “ of condemnation [was] glory, much more doth
 “ the ministration of righteousness exceed in glory ;
 “ for even that, which was made glorious, was not
 “ made glorious, in this respect, by reason of the
 “ excelling glory, for if that, which is abolished
 “ through glory [was glorious], much more that,
 “ which remaineth in glory !”

In which there appears a climax,

1. The great glory of the New Testament is not in the killing letter, but in the quickening Spirit ; ver. 6.

2. But if there was a glory in the ministration of the letter of the Old Testament, there must be a great glory even in the letter of the New ; how much more, then, not in the letter only, but in the ministration of the Spirit, in the New Testament ; ver. 7.

3. The glory in giving the Old was evanescent, the glory of the New is permanent, ver. 11.

4. Not only the glory connected with the first giving of the ministration of condemnation, verse 7, but the ministration of condemnation itself, is abolished,*

* Rabbi Joseph saith, “ The Law shall be abolished, when he that is to come, shall come.”—*Talmud Nidda Perek.*—*M. Neville.*

The Law, which a man learns in this age, is vanity, if it be compared with the Law of the Messiah.—*Midrash Coheleth*, fol. 96.—*M. Neville.*

CHAP. III. 2.

ver. 9, by the excelling glory of the New Testament.

5. The brilliancy of the one completely dimmed the lustre of the other, for that, which, absolutely considered, was glorious, comparatively speaking had no glory, ver. 11.

6. It appears implied, that Moses derived his glory from the dispensation, ver. 7, and by virtue of his being the ministrator.

7. Whereas the Lord is that Spirit, who confers the glory upon the ministration of the New Testament, ver. 17.

Use.

The inference to the Jews would be apt. Do not so adhere to Moses, as to lose Christ.

It is acknowledged, that he, who gave Moses grace to be faithful, testifies, that he was worthy of glory; thus God gives both grace and glory, but Messiah is the fountain of grace, and the Lord of glory; the Branch, who builds this temple of the Lord, lays the foundation in grace, and brings forth the topstone, shouting, Grace, grace.

Grace.

A good thought, says some one, is grace *infused*; a good word is grace *effused*; a good work is grace *diffused*; and to the glory of sovereign grace, it never shall, finally, by God's people, be grace *refused*; but he *will* be their God, and they *shall* be his people.

"He who built the House."

"He who hath builded the house." This, I conceive to be the same as "bringing the many sons to glory;" or rather as "he that sanctifieth." In the double title of "Apostle

and High Priest," there may, perhaps, be CHAP. III. 4.
allusion to the man, whose name is the Branch, who should build the temple of the Lord, who should also be a Priest upon his throne; for there also the two offices are combined, and the particular work is mentioned, which supplies the Apostle with his explanatory metaphor. Zec. vi. 12.

We will concisely consider *Christ the builder*, in comparison with Moses. Christ the true Builder.

Moses gathered a free-will offering for the materials of the tabernacle; so Christ's people are made a free-will offering in the day of his power. The Lord works in them "to will." Ps. cx.

2. The Tabernacle was coupled together by those, in whom was the Spirit of God for wisdom; so Christ, "In whom the whole building [is] fitly coupled together," &c. Phil. ii. 12.

3. The Tabernacle was sprinkled with blood; so also does Christ his people. Ex. xxvi. 2.

4. The Tabernacle was anointed with oil; so has Christ's Church an unction from the Holy One. Eph. ii. 20, 22.

5. Without the tabernacle, before the door, were the altar and laver. So, the way into the holiest, even heaven, is by propitiation and regeneration. Thus is Messiah, the builder of his Church, to be the habitation of God, through the Spirit.* Heb. ix. 19-21.

* God dwells, as saith the Prophet, in the rational part of man, the soul, as in a palace. For the palace and temple of

CHAP. III. 4.
 Christ's glory as
 Builder.

2. *Christ's glory, as the builder; which consists in his essential excellencies, manifested by, and acknowledged for, his work.* His very work necessarily implies his Deity; for, as an intellectual rational being is incomparably superior to inert matter, so is Christ to Moses; for if you take Messiah as only an instrumental official builder, Moses was that; and was absolutely faithful as such; and so no superiority would be proved. *There must, I conceive, be an essential difference; namely, the glory of Christ, the builder, grounded on, and springing from the glory of his person; or rather, perhaps, that glory of Christ, the Builder, which evidently infers the glory of his person; for it is not his absolute, underived glory as Deity, but that, which he receives by decree and donation.*

Christ's excellencies manifested.

Infinite wisdom.
 Eph. iii. 10.
 Col. ii. 3.

Luke xi. 49, with
 Matt. xxiii. 34.

Christ's excellencies are manifested by being the Builder of his Church: it requires,

1. *Infinite Wisdom.* The multifarious manifold wisdom of God. All the treasures of wisdom and knowledge. So he is called the Wisdom of God, in the abstract; and he is entitled 'The Wisdom of God,' as sending forth Prophets and Apostles

the great, self-existing Deity, is the intellectual portion of a man of wisdom.—*Philo in Bryant.*

The Deity could never find upon earth a more excellent Temple, than the rational part of man.—*Ibid.*

There are two temples of God: one of which is this world; the other is the rational soul.—*Ibid.*

“ therefore, also (saith the Wisdom of God,) CHAP. III. 4
 I will send send them Prophets, &c. that
 the blood of the Prophets may be required
 of this generation,” ver. 49, and in ver. 51,
 he repeats, “ Verily, *I* say unto you, it shall
 be required of this generation.” That is,
 “ I,” “ the Wisdom of God;” for this ap-
 pears to be no quotation, but inserted by
 St. Luke, in order to explain that these are
 the words of Christ the Wisdom of God;
 and so St. Matthew gives them as Messiah’s
 speech.

2. *Infinite power.* There is greater power Infinite power.
 displayed in the new creation of one soul,
 than in creating a world; it is against all
 the combined efforts of Principalities and
 Powers; it is against sin, the essential op-
 posite of God: nay, it has to reconcile the
 apparently contrary attributes of Deity.
 “ The Heavens declared the Glory of God,”
 in creating the world; but to new create,
 Deity becomes shrouded in humility. This
 was requisite to save one, and if one, much
 more the many millions, which includes the
 raising of their dead souls, and the building
 of their respective dust into a man.

Christ’s excellencies, as Builder, are to
 be acknowledged, when he comes again into
 the world, for then all the Angels shall wor-
 ship him; and all men are to honour the Chap. I.
 Son, even as they honour the Father: and
 this not simply in the acknowledgment of
 his essential Deity, but in consequence of

that, which the Father has committed unto him.

Messiah's Deity makes him the proper object of divine worship, for religious worship is giving to the Lord the glory due unto his name, *i. e.* to his essential excellencies. "I am Jehovah," he says, "this is my name : and my glory will I not give unto another." Then, in religious worship, is included fear, obedience, affiance, love ; and reliance upon his infinite power, righteousness, holiness, goodness, and grace, as first cause, last end, and supreme Lord of all. So, *in* Christ do we believe ; *on* him, do we call ; *to* him, do we commit our souls ; *for* him, should we live, as to be *with* him, is our hope ; and idolatry consists not only in religious adoration of any besides Deity, but *they* also are guilty, who worship Christ, and yet deny his Godhead.

Nevertheless, though this be the foundation, yet Christ being the builder of the house, becomes a fresh source of glorification, and motive of adoration. This is testified by Angels and men, in Rev. v. 8—13, where he is designated the Lamb, *i. e.* the God-man Redeemer. 2ndly, Worshipped as such. 3rdly, With the same worship, as that of him who sits upon the throne. And, 4thly, Because of his work. As, by the law of nature, from creation arises the glory to God ; so, from the new creation, arises the excellency of the glory of God, the Saviour.

Ver. 5, 6. In these verses follows the CHAP. III. 5, 6.
second comparison between Messiah and Moses; the former was an essential contrast, this is an official distinction. So the official designation, "Christ," is here only used: there is,

Moses'	1. Relation to God's house,	As a servant.
Christ's	2. Character of his faithfulness,	As a Son.

The particle "But," denotes the disparity between Christ and Moses. Some make an opposition throughout.

Moses was faithful *in* the house, *but* Christ as *over* it.

Moses as a servant, *but* Christ as a Son.

Moses in the house of another, *but* Christ over his (own) house.

The argument appears to favour its being Christ's own house. The passage alludes to Num. xii. 7, which, I have observed, the Jews understood of "Jehovah in a body," *i. e.* human nature; and, I have little doubt, but that there, as, indeed, in all the appearances of Jehovah under the Old Testament, it was the second Person.

So Holden.

Num. xii. 7.

So think Zanchy and Owen.

This point is urged with a note of asseveration, "And Moses *verily* was faithful as a servant," &c.; limiting the character of Moses' faithfulness, because it was contrary to what the Jews said unwarrantably of him. They said, that he was Lord^a and Master^b of

^a Zohar in Lev.
^b Tseror Ham-mor.

CHAP. III. 2.
a Lexic. Caballist.
Fanc. fol. 202, in
Gill.

Aben Ezra on
Num. xii. 7, in
Schœttgen.

the House, and even the Son of the House ;^a Aben Ezra, on Num. xii. 7, " He is faithful in all my house. The meaning is, he is like a son of the family, who goes about in the house, so that he has no need to the power of any thing from another, and speaks freely of any things, that are to be said to him: but you (Aaron and Miriam) only know that, which I communicate to you by dreams; and if not, ye have not even the power of asking." " The Hebrew word, rendered faithful," says Schœttgen, " signifies more, viz. trustworthy. Some translate the word thus; him, whose is the *inner* access to God: and, consequently, knows more of him than other Prophets, who were the servants of God; but attained not to that grade of revelation." The Apostle appears to moderate these views concerning Moses, and to limit the testimony to its due bounds; " Moses verily was faithful as a servant," not as a son; a servant " in the house," not a Lord or Master over the house, but Christ verily is faithful and trustworthy, and has the inner access: he is even in the bosom of the Father.

Christ a Servant.

It is next to be noted, how Moses was a servant, and Christ a Son; for, perhaps, it might be said, that Moses was not so a servant as to exclude his being a son, in some sense, and the Lord Christ was not so a Son, but that he was also a servant.

Gal. iv. 1.

Moses, though an heir, differed not from

a servant, in his own personal, individual standing in the house of God, and was *really* a servant by his office, and no more than a servant in relation to the house. CHAP. III. 3.

Next, Christ truly was a servant in the work; but more than a servant, he was constituted Son over the house, and ‘heir of all;’ as was stated in chap. i., to which the Apostle may refer.

But the Apostle’s language does, moreover, appear to involve the fact, that the *constituted* Sonship is based upon, and necessarily embraces, the *essential* Sonship; for Christ’s work upon, and relation to, the house, imply, that he “is God,” and “Son;” and the building of the house must, of course, in the order of nature, precede the ruling over it. Now, he does not, I humbly conceive, as God, first build the house, and then rule over that house in some lower capacity, but, as the building of the house is a divine work, it, therefore, proves the builder to be a divine person, and that same divine Person rules over the house, not simply in the subordination of a servant, but, if I might so express myself, in the *subordinate co-essentiality* of Son; and, in this sense, the Sonship appears mentioned in the subsequent parts of this Epistle, “Though he were a Son, yet learned he obedience by the things which he suffered;” Christ’s constituted Sonship involves the essential Sonship.

This implies a Sonship, *before* Christ’s suf- Chap. v. 8.

CHAP. III. 5, 6.

Chap. vii. 3.
Goodwin.

Rom. i. 4.

Acts xiii. 33.

Luke i. 35.

ferings, which, by right, elevated him *above* the obedience of suffering; so, as Son of God, he has "neither beginning of days, nor end of life," in the true sense, which Melchisedec typed: I, therefore, think it well to state these distinctions.

1. Christ's *constituted* Sonship was *manifested* at his resurrection.

2. But the "Holy thing" *actually* came into the relation of Son, at the incarnation.

3. That, which Christ was *actually* in time, to, and for, his Church, that, he was *virtually* from the beginning.

4. But the *manifestation*, (Head 1,) flows from the second head, as the *virtual* ordination, (Head 3,) must have alike contemplated it.

5. The point, then, to shew, is, that the incarnation Sonship is based upon the essential Sonship; I will, therefore, examine that, which I consider the principal passage annunciative of the incarnation.

Luke i. 31, 35,
with Isa. ix. 6;
Matt. i. 23, with
Isa. vii. 14.

I have already attempted to shew, that Isa. vii. 14, and ix. 6, are parts of one and the same prophecy; and, upon the subject of the incarnation, the Angel appears as plainly to refer to the one, as Gabriel does directly quote the other, which will be made evident by printing the passages in parallel columns:

*Luke i. 31, 33.**Isa. ix. 6.*

CHAP. III. 5, 6.

"Thou shalt conceive, and *bring forth a Son,*"
 "He shall be called *Son of the Highest.*"
 "God shall give unto him *The Throne of his*
"Father David."
 "And *he shall reign* over the House of Jacob
"for ever."

"Unto us a *child is born,*"
 "Unto us a *Son is given.*"
 "Of the increase of [his] Government
 "no end *upon the Throne of David.*"
 "And upon *his kingdom* to order it...
 "from henceforth even *for ever.*"

Add to this that, which is recorded in
 Matt. i. 20, &c.

"Joseph, thou Son of David, fear not to take
 "unto thee Mary, thy wife; for that, which is con-
 "ceived in her is of the Holy Ghost: and she
 "shall bring forth a son, and thou shalt call his
 "name Jesus, for he himself shall save his people
 "from their sins. Now, all this was done, that it
 "might be fulfilled, which was spoken by the
 "Lord, through the Prophet, saying, 'Behold, the
 "Virgin shall be with child, and shall bring forth a
 "son, and his name shall be called Emmanuel.'"

Matt. i. 20, &c.

The following explanatory clause, I con-
 ceive to have been added by St. Matthew :

"Which, being interpreted, is God—with us."

But all the rest I take to have been the
 announcement of the Angel;

1. Because of ver. 24, "*Then* Joseph
 being raised," &c. The particle, "*then,*"
 notes that, which, in the order of events,
 ensued, upon the Angel having given the
 message: and, secondly,

2. Because "Now all this was done," &c.
 does not refer to the Angel coming to Joseph,
 for that was not the fulfilment of Isa. vii.
 14; but it refers to all, that was done by the
 Holy Ghost, because that was the fulfilment

CHAP. III. 5, 6. of the promise, that "the Virgin should conceive," and this was related to Joseph, in order to remove his scruples.

By the comparison of these passages, I think this interpretation is fairly elicited.

"Unto us a child is born;" this refers to the previous prophecy, "Behold, the Virgin . . . shall bring forth a son," and relates, doubtless, to the human nature, or the "Holy Thing," conceived through the power of the Holy Ghost; but "unto us a Son is given," appears something distinct, for that, which is given, has a being when it is given; "God gave his only begotten Son;" he was the only begotten Son before he was given; this, I suppose, refers to the declaration, "His name shall be called Emmanuel," and corresponds with the annunciation, that he should be "The Son of the Highest," therefore he was to be called, El Gibbor, embracing, apparently, the two natures, "God the mighty Man;" and Jeremiah reminds backsliding Israel of this glorious promise, "The woman shall compass the Gibbor," and he is "El-with-us," as being God in our nature.

The Angel, in resolving Mary's doubts, infers, from the wonderful conception by the Virgin, that this "Holy Thing" should be not only Son of David, but that he should "also" "be called Son of God:" Now, does it not appear clear, that the expression, "Holy Thing," is to mark, that it has no

John iii. 16.

Horsley.

Jer. xxxi. 22.

Matt. i. 23.

Luke i. 35.

personality, *of itself*, but that the "Holy Thing" derives both the personality and the Divine filiation from Emmanuel? The "Holy Thing," in being taken up into God, in deriving the Personality from the Word, derives, also, the relationship to the Father, of the Word. The particle, "therefore," is not to be referred to the conception of Christ by the Holy Ghost, as the cause of his being Son of God the Father; but it is an inference and demonstration, by which Mary might, "therefore," be assured, that she was *that* Virgin, and that he should be *that* Son of God, of whom Isaiah wrote.

CHAP. III. 5, 6.

Lake i. 33.

Dr. Goodwin,
and, after him,
Lane.

"Since the nature, that was produced, was not after the similitude of the Nature and Essence of the Holy Ghost, (for Christ was not conceived of the substance, but through the power of the Holy Spirit,) we may conclude, infallibly, that, Christ had not this denomination of 'The Son of God,' first given him at the time of his incarnation.

"The Holy Ghost is not the principle of the subsistence of the Second Person in the Trinity, and, therefore, not the cause of the Divine eternal Sonship; neither was there a new person conceived at his overshadowing of the Virgin, and, therefore, he could not be the Father of Christ in respect of any inferior Filiation."

Lane, Look unto
Jesus, p. 14.

From an earlier, and, therefore, somewhat

CHAP. III. 5, 6. more mysterious Prophecy, we may gather the same truth.

Prov. xxx. 2, 4. "I neither learned wisdom, nor have the knowledge of the Holy Ones. Who hath ascended up into heaven, or descended?"

By comparing Dan. iv. 17, we learn, that, by "The Holy Ones," is intended, "The Most High:" The subject of inquiry, then, is concerning the Most High, or Him, "who has bound the waters in his garment," &c. and the information, apparently, can only be given by Him, "who has ascended up into Heaven," and "descended." This Messiah **John iii. 12, &c.** distinctly declares to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you [of] heavenly things?" and if you believe not Jesus, no one else can give you knowledge of "The Holy Ones," for "Who," says Agur, "hath ascended up into Heaven, or descended?" "No man," says Christ, "hath ascended up into Heaven, but he who descended from Heaven, [even] the Son of Man, which is in Heaven." The particle of opposition, "*but*," is here made the note of a threefold assumption.

1. That the Son of Man ascended into Heaven.

2. That the Son of Man descended from Heaven.

3. That the Son of Man was then in Heaven.

We here, then, get the answer to Agur's

question; It is the Son of Man who has ascended into heaven, &c. But what is the meaning of that expression? CHAP. III. 5, 6.

The language concerning Lucifer may assist us, "Thou hast said in thine heart, 'I will ascend into Heaven, I will exalt my Throne above the stars of God... I will be like the Most High.'" Now, surely, Lucifer did not conceive, that he would remove his abode to the third Heaven, but simply, that 'he would oppose and exalt himself against all that is called God, or that is worshipped; so that he, as God, would sit in the Temple of God, and would shew himself to be God.' In like manner do I understand this expression.

Isa. xiv. 13, 14.
See also Matt.
xi. 23.

2 Thes. ii. 4.

The passage of Daniel, which we have already quoted, alike uses, 'The Holy Ones,' and 'The Heavens,' as synonymous with 'The Most High;' and "Who hath ascended?" &c. I consider not to denote a *change of locality*, but an *assumption of dignity*; for Messiah's assertion, that the Son of Man, when on earth, was nevertheless in the Heavens, seems to exclude that idea; I, therefore, view it as denoting "the assumption of the manhood into God." The generally received interpretation is, that it signifies the Divine immensity. Meyer would interpret the "Who is," of the "I AM," thus denoting self-existence;* while it is evi-

Comp. Dan. iv.
17, 26, and 32;
see also Ps. lxxiii.
9, and Luke xv. 21.

Meyer.

* The common interpretation would, in its natural meaning, attribute ubiquity to the humanity of our Lord. The school-

CHAP. III. 3, 6. dent, that the exposition, which I have ventured to propose, embraces more than both these views, I do not think it so forced as either.

See the exposition of Phil. ii. 6, 7, at p. 97.

But here there appears to have been first an ascent, then a descent, and still a subsistence in the Heavens; this I parallel with Phil. ii. 6, 7, the ascension being the virtual assumption of humanity, and the descent marking the subsequent emptying of him, in whom, nevertheless, 'dwelt all the fulness of the Godhead bodily,' or "personally." Agur continues,

"Who hath gathered the wind in his fists?
 "Who hath bound the waters in a garment? Who
 "hath established all the ends of the earth? What
 "[is] his name, and what [is] his Son's name, if
 "thou canst tell?"

Here we have an announcement of the Omnipotent, not only with respect to the *Name*, or *Essence*, but with reference to the *relation* also; "Son" is a relative term,

John i.

men might avoid this, by saying, that his humanity was no where severed from that, which is every where present. But even "the Master in Israel," having at least very dark views of the constitution of Messiah's person, would not be aware of this subtilty; Meyer's view is more *Jewish*, but I think it harsh and arbitrary. He interprets "The only begotten, who is in the Bosom of the Father," in a similar manner; but "The Bosom of the Father" rather denotes, the familiarity and affection, than the Essence of Deity.

and this relation is in the Deity; with this agrees Christ's declaration to Nicodemus respecting God's "only-begotten Son," to which it is, probably, that he still had reference, else how was the Ruler able to know to whom Messiah referred by that title? And, in answer to Agur's inquiry, "What [is] his name (essence,) and what [is] his Son's name?" we may again use the words of Jesus, "No one knoweth the Son, but the Father, neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal him."

CHAP. III. 5, 8.

Matt. xi. 27.

In a subsequent verse of this Prophecy we have, according to Hales, another mysterious intimation respecting the incarnation.

Hale's Chronology.

"There be three things too wonderful for me, but the fourth I know not; The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the heart of the sea; and the way of a male child (as Job iii. 3) [conceiving] in a virgin;" (the same as Isa. vii. 14.)

Prov. xxx. 18, 19.

So that here we have intimated, the three great points in the constitution of Messiah's Person; viz. a Sonship in the Godhead; the assumption of the manhood into God; and the conception of the Virgin through the power of the Holy Ghost. But to return to the text.

We next learn the end of the Mosaic institutions. They were to pre-figure and

The Mosaic institutions to pre-figure Christ.

CHAP. III. 5, 6. fore-testify concerning Christ and his grace.,
 We have seen, that Moses' faithfulness was specially in building the ark; setting up the
Ex. xl. 16. tabernacle; anointing Aaron, &c.; but the express appellation of 'THE TESTIMONY' was given to the two tables of stone: from this
Ex. xxxviii. 31; Num. ix. 15. the tabernacle, or tent, took its name; and to this the whole tabernacle furniture had relation. Let us glance at how this was a "testimony of those things, which were to be spoken after" by Christ.
Chap. i. 2; iii. 7.

1779 Serle observes, that the word rendered *testimonies*, is derived from a root, which comprehends the idea of futurity, and plainly points out, that the matters, to which the word is applied, have a reference to some future circumstances, which are above, or beyond, their present designation. Then were not the ten words a prophetic testimony to "the Holy One," tabernacling in the flesh, with God's "law within his heart?" and is he not so described with still more express allusion to the type? "The chariots of Elohim—a double myriad of thousands of joyful ones. Adonai (the name of Messiah,) among them, Sinai (put for the ten words,) in the Holy," (in the sanctuary typically; but truly in *Kedoosh*, 'the Holy One.') What follows in this Psalm, we know, relates to his ascension.
Ps. xl. 8.
Ps. lxxviii. 17.
Eph. iv. 8.

So in the Greek
 "An innumerable
 company of
 Angels."
Ch. xii. 22.

Thus, by fulfilling, he has abolished that "ministration of death in the letter engraven on stones," to which I lately referred. Thus
2 Cor. iii. 7.

we are called to liberty, and beholding him as the Spirit of the Law, we are changed into the same image; for he is the Quickening Spirit, and his is the ministration of righteousness.

CHAP. III. 5.

In like manner, the sacrifices were a testimony to what was to be spoken hereafter, viz. remission through the blood-shedding of Jesus. In the description of the sacrifices for the day of atonement, instead of, "and this shall be a statute for ever," Bennet translates it "according to the model of the future age;" observing that the proper meaning of "*hok*," or *hukah*, is model, or "de-lination."

Lev. xvi. 29.

Bennet.

Could the Apostle allude to "*Olam*," the hidden future. 1 Cor. ii. 6, 7. "We speak wisdom among them that are perfect," i.e. fully initiated into the mysteries of Christianity... "the hidden," the mystery of the hidden future that to which the Old Testament looked forward.

1 Cor. x. 11.

See Luke xxiv. 44; John v. 46. Acts xxviii. 23.

"Whose house are we."

And seeing the use made of Ps. xcv. in the following context, may we not add that Moses was faithful in reporting all those historical transactions, which are ensamples to us, and were typical testimonies of what should be hereafter?

The next clause is the explanation and application of the metaphor, "whose house are we, &c.;"* that is, I conceive, we are

* What a singular honour is this, that we should be God's house. "God dwells in us here in a special manner, but he will dwell in us more, far more gloriously hereafter: and if we well consider this house shall not be fully built, much less furnished, and fully beautified, until the resurrection, when Christ shall perfectly sanctify and glorify us, and so dwell in us never to remove, but for ever to abide; this latter condition of this house, and more excellent habitation, is here meant for only they who persevere unto the end, shall be his house in this manner."—*Lawson*.

CHAP. III. a.

Matt. xxi. 28.
Gal. iii.
Matt. x. 25.

Christ's house as we are his church ; for he is constituted Heir by the Father. But as faithfulness must have relation to a trust imposed, he, even under the consideration of Son and Heir, in some respects, "differed nothing from a servant, though Master of the House, and Lord of All." For though the inheritance be his, yet was he the Son 'sent,' which denotes his mission, and, therefore his subordination.

"If truly we retain," &c.

"... If truly we retain the confidence and the rejoicing of, (or "glorying in,") the hope firm unto "the end."

Exhortation to perseverance.

Having confirmed the argument, the Apostle applies it in an exhortation to constancy and perseverance, by describing the persons who compose the house, and limiting it to those only, who truly are the house of the called, among all that, in the judgment of charity, are called the house ;

There is,

The manner and continuance	}	of retention	{	" Hold fast." " Unto the end."
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This is the peculiar and exclusive feature of Christ's building. *It endures.* If any do not persevere, it is because they are not built by Christ ; and those, who are not built by Christ, will not persevere ; for this 'confidence of hope,' and 'this glorying in hope,

unto the end ;' are opposed to apostacy or falling off before the end. Perseverance is no virtue distinct in itself, but an adjunct of virtues, especially of faith ; but here it is mentioned as the adjunct of hope.

What believers *shall do* hereafter, cannot be the conditional ground of their *present* state ; there being *now* the house, cannot be contingent on their *future* conduct. Hence, " whose house ARE we, if we hold fast," &c. asserts and confirms the permanency in the faith, of all, who are the house of Christ, they alone being such, whose faith and hope have the adjunct of stability. St. John states the converse of this truth, when he says, " they went out from us, because they were not of us ; FOR if they had been of us, they would have continued with us."

CHAP. III. 6.

The Babel builders wanted to preserve to themselves a name ; but no city, save Christ's, has " the foundations." He, " who builds," prevents from falling." Gen. xi. 4. Dan. iv. 30. Heb. xii. 29. Jude, ult.

The perseverance of the Saints.

1 John ii 19.

The perseverance of the Saints, however, in connexion with such conditional expressions, deserves a little more examination.

1. It must not be denied, that there is such a will of God revealed in the Gospel, as to save such as persevere in faith, and to condemn those, who persevere in infidelity, and impenitency ; only this is not the whole will of God revealed in the Gospel, as touching the salvation of some. Piscator adds also, that it is not the whole will, as touching the damnation of others.

God's revealed will.

Piscator Resp. ad Apologet. in Dr. Twisse.

2. Dr. Twisse says, The absoluteness of God's decree may be considered two ways,

Twisse against Cotton. God's decrees absolute.

CHAP. III. 6.

Aquinas in
Twiss.

Rom. ix. 18.

"If we retain."

"Hope."

either on the part of the act itself of God's decree, or on the part of the things decreed. According to this distinction, Aquinas professes, that no cause can be assigned, of the will of God, *quoad actum volentis*; but there may be assigned a cause thereof, *quoad res volitas*. Accordingly, some things, willed by God, have the cause of their being from man. As, namely, faith is the disposing cause of salvation, final impenitency is the meritorious cause of damnation, yet something there is willed by God, which has no cause from man, but is from the mere pleasure of God, and that is the giving or denying grace; according to Rom. ix. 18.

"If we retain." It implies a powerful holding, and watchful guarding against opposition; implying withal, that great opposition would arise, and that care and diligence were requisite to prevent miscarriage.

That, which we are to hold fast, is "Hope," described with a double adjunct, 'confidence,' and 'rejoicing;' or,

1. The confidence of the Hope.
2. The glorying in the Hope.

Hope is an expectation, springing from a belief, that the expected good will be accomplished. Hope necessarily follows upon Faith; "Faith is the substance of things hoped for." Faith gives birth to Hope; Hope supports her parent: where Hope faileth, Faith fainteth. Hope is the cordial to a swooning faith; Faith gives substance to the future;

Hope gives enjoyment of the future. Faith embraces the truth of God ; Hope lays hold of the treasures of God ; Hope gives its hue to every thing ; to Hope every bitter thing is sweet. Faith gives credit ; Hope draws on future bliss, to be paid at sight. Oh, Hope ! thou generous grace, inhabitant of earth alone, who seekest thine own annihilation in thy possessor's weal.*

The believer rejoices in Hope, and sorrows in Hope : Hope heals the wounds, which time cannot abate. Were it not for Hope, the believer could not stand the shock of bereavements ; for as sin deadens the affections, so Christianity gives them intensity.

Rom. v. 5 ; xii. 12.
1 Thess. iv. 12.

There is 'the confidence of Hope,' and the glorying in the Hope ; the confidence appears an assured anticipation of our expected bliss, because the foundation of our hope is sure, and the things, for which we hope, are excellent. I think it more than prospective faith ; it is having the taste formed for the future state. Nothing can anticipate heaven, but the principle, which will live in heaven.

" Confidence of Hope."

Howells.

There is also " a confident open profession of our hope ;" or that truth, on which our hope is built, against all dangers and opposition.

Owen.

1 Pet. iii. 16.

* Dear Hope, earth's dowry, and heaven's debt,
The entity of things, that are not yet ;
Subt'lest, but surest being.

Crashaw in Johnson.

CHAP. III. 6.

"Glorving in
Hope."

'The glorying in Hope,' appears to be the opposing of our hope to every difficulty, with that conscious anticipation of the triumph in ourselves, which is already gained by our Head, which triumphant anticipation enables believers in all things to be "more than conquerors."

Rom. viii. 37.
To strive for
assurance, a duty.

These are indispensably requisite for those, who compose the House of Christ, and, therefore, necessary for us all to seek. The "if," then, so far from being a note of doubt, is a demand upon us to attain unto assurance, as a means of perseverance. It is our duty, then, to get evidences of God's favour; to meditate on his promises, his free grace, his love and mercy, &c. Let us view ourselves as stones in Christ's building, and a stone cannot remove itself, nor will the builder displace it.

Any, who have not yet rejoiced in hope, I would exhort to rejoice henceforth, and for evermore; to those, who have rejoiced, I say, rejoice ever more and more; some, who (looking to their frames and feelings) are one day elevated and anon depressed, are rejoicing in the flesh, and feeling no confidence in Christ Jesus.

Duration.

"Firm unto the end," without wavering, not an intermittent grace, but a quiet assurance. To accomplish this, we must act with *resolution* and *jealousy*, the one grounded on God's promise, the other on our corruption.

St. Peter urges us to give anxious carefulness to make our calling and election sure; but how can we do this? Can we, by our conduct in time, influence the divine decrees, which were from eternity? No; it is generally acknowledged, that there is no will in God conditional, as *touching the act of willing*. Far less do I think the common interpretation will stand, "make your calling and election sure" *to yourself*, as if the exhortation were to attain assurance. The following clause, "For if ye do these things, ye shall never fall," marks, that the result of our not making our election sure would be our falling, and the sense of this expression is plainly marked by its being put in opposition to 'attaining an entrance into the everlasting kingdom of the Lord Jesus.' How, then, is it to be understood? Dr. Twisse says, "We agree with Aquinas, that God's will is so efficacious, as to cause all things to come to pass after such a manner as they do come to pass; to wit, necessary things, necessarily; and contingent things, contingently, or freely;" and the beneficial results of our election and vocation are contingent upon our going from grace to grace, or, in the language of the Apostle, alluding, it may be, to the ancient graces, when

"They danced, holding one another's hand,"

he says, "And promoting this very thing ^{2 Pet. i. 5.} with all diligence, join hand in hand with

CHAP. III. 7.

your faith, virtue or power, with your power, knowledge," &c. . . . for if ye do these things ye shall never fall." v. 10.

" Wherefore as the Holy Ghost saith."

A practical application.

The Apostle makes a practical application of the preceding truths; the first word, " wherefore," is inferential, and refers, I conceive, to all that had been spoken of Christ as the Apostle, but more immediately to the last clause of the preceding verse.

1. From Christ's excellency and faithfulness, as the Apostle superior to Moses, The Holy Ghost calls upon us to hear HIS voice.

2. Because 'holding fast' the confidence is a necessary part of our partaking of Christ, it follows, that means of retaining our confidence must be used, and exhortations to those means are the ordinances of God to our preservation in that state: to this the exhortation, "harden not your hearts," immediately applies, induration being the antithesis to perseverance.

Obs.

From the Apostle's practice, we learn, that no divine truth ought to be passed without manifesting its use, and endeavouring its improvement to holiness and virtue.

Manner of introduction.

The place, whence the quotation is taken, is not mentioned; we should be so familiarly exercised in the Word, as at once to know the reference.

2 Tim. iii. 15.

There are various ways of quoting Scripture, used among the inspired writers, for which we must suppose some reason. The Apostle was not ignorant, that David was the writer, but his manner of pressing this practical duty adds double force to the inference and exhortation; he waves the apostolic authority, and argues his position so as to convince their *intellect*; he then comes with the *authority*, not simply of David, but of the Holy Ghost, to influence their *conscience*. The special reverence, which the *Hebrews* had for the Old Testament, is engaged, and the exhortation is farther enforced, by the example of the generation in the wilderness. The Jews acknowledged, that the Psalm belonged to the times of Messiah, and thus it is urged, in an argument from the less to the greater, "If God dealt so with those, who despised the servant, what will await the despisers of the Son?" Moreover Moses' faithfulness, as a historian, is exemplified; for, in learning, that the history of the Fathers was a type of the Church in our days, we see, how his record of the past was "a testimony to the things, which should be hereafter."

CHAP. III. 7.

Obs. Exhortations to duty ought to be resolved into the divine authority. The Apostle uses various manners of quoting Scripture, sometimes naming the instrument, sometimes the books whence quoted, and sometimes, as here, the Author, for which

Chap. iv. 7.

CHAP. III. 7.

Owen.

Jas. ii. 9, 10.

Preface to Arrow-
smith's Chain of
Principles.

Matt. xxviii. 20.

we must suppose some special reason. The intention here is to press a practical duty, and authority is the formal reason of duty; when God gave his commands, he prefaced by signifying his sovereign authority, "I am the Lord thy God," &c. And he that breaks one law is interpreted to break all the rest, and to be guilty of a *universal* transgression, because he sins against that *general* authority, by which all the rest were given; thus should we be influenced to all duty in general, and every especial duty in particular. So the Lord Christ says, "Teach men to do whatsoever I command you;" if we do the things commanded, without reference to the command, it has the matter of obedience, but without the formal reason.

The Apostle uses the title 'the Holy Ghost,' as one perfectly familiar to the Jews. Among the four manners of revelation mentioned by their writers, one was called the Inspiration of the Holy Ghost, whereby the party was enabled to prophecy without visions or apparitions, but the ancient doctors said, that after the latter Prophets, Haggai, Zechariah, and Malachi were dead, the Holy Ghost went up, or departed, from Israel.

Talmud in San-
hedrim, in God-
win's Moses and
Aaron.

APPENDIX K.

It appears quite a mistake to suppose, that the spiritual and enlightened Jews, before the days of Messiah, were not acquainted with the mystery of the Trinity. "How otherwise, (observes Serle,) could Joseph or Mary have understood the Angel, when he spoke of the HIGHEST, and of the SON, and of the HOLY GHOST, on the conception of Jesus? How could John the Baptist have mentioned the Holy Ghost; or our Lord, the Father, as a name of distinction, and himself as the Son, as a name of promise; or Nathaniel have called him by the title of Son of God, if these names had not been well known in the nation at that time? Had that tenet been of new, or of late deduction, it would certainly have met with particular notice and opposition from the Scribes and Pharisees; but we do not find the least objection to the Gospel on that account, in the Apostle's days, nor for some time afterwards: from whence there is the strongest reason to conclude, (were we even destitute of more positive evidence,) that this doctrine was of public notoriety, and generally entertained by the Jews, antecedently to the manifestation of Messiah."

Serle, *Essay on the Trinity.*

Godwin mentions, that the Jews observed the mystery of the Trinity in the name Jehovah; and the less apparent ground there is for their cabalistic notions, the more evident it is, that they did not invent a fancy from apparent similarity, but must have derived the knowledge elsewhere. It also shews their opinion of its all-pervading importance; and, therefore, they attempt to find the doctrine every where. "They observe, that though the name Jehovah consisted of four letters, in number, yet were there but three sorts of letters in the name. *Jod* signifies the Father, who was the beginning of all things; *Vau* is a conjunction copulative, and denoted the third person in the Trinity, which proceeded from the Father and the Son; and *He* signifies the Son of God."

P. Fagius in Exod. quoted in Godwin.

APPENDIX K. Witsius quotes out of Altingius as follows: The Jews say, "Three Spirits are united in one; the lowest Spirit, which is called the *Holy Spirit*; the middle Spirit, which is the intermediate, and called, *wisdom* and intelligence, and this is the Spirit, which proceeds from the midst of the most consummate beauty with fire and water," (perhaps alluding to Ps. l. 2, Out of Zion, God, the perfection of beauty, hath shined;) the fire and water must be the Holy Ghost; (he was to baptize with the Holy Ghost, and with fire, and from him should proceed living water.) "The Supreme Spirit, which is absolutely in silence, in whom all the holy Spirits, and all the bright persons consist."

A remarkable testimony is quoted by Serle, from Kircher. He cites the *Jetzirah*, (a book, which the Jews ascribe to Abraham himself, in order to give it a greater air of authority, but which is said to have been written by R. Abraham, an antient cabalist,) where? of three primordial *Sephiroth*, or numerations. The first person, or Hypostasis, is described as *Kather*, the *Crown*, or the admirable and profound intelligence; the second person, *Chochma*, *Wisdom*, or the intelligence illuminating the creation; the crown of the creation, and head over all; and the second glory; and the third person *Binah*, or the sanctifying intelligence; the builder of faith, and the author of it, because, from his efficacious agency, it wholly proceeds. The learned Witsius, in descanting upon the passage in the *Jetzirah*, has fairly shewn, that many places in the New Testament, if they do not expressly allude to it, do, at least, derive their ideas and terms from the same ground of antient and traditional truth, received among the Jews.—Serle continues: Some of the most learned Jews, who preceded the advent of Messiah, "believed, taught, and adored three primordial existences, in the אין סוף infinite, or eternal Godhead, which they called sometimes, מידות *mid-doth*, properties, or attributes; sometimes, פנים *panim*, or Faces, (whence the Greek προσωπα persons;) and sometimes ספירות *sephiroth*, or intellectual numerations." In evidence, he refers to Kircher, and others. "The *Rabbi Ibba*, who is said to have lived long before Christ; and who is quoted in the book *Zohar*, written by *Simeon Ben Jochai*, before the Talmud, as the Jews confess; if

not before the Christian æra: in descanting upon Deut. vi. 4, "Hear, O Israel; Jehovah, our Alehim, is one Jehovah," urges, that the first JEHOVAH is *God the Father*; the second name, OUR ALEHIM, is *God the Son*; for so he is called by the Prophets, IMMANUEL, *God with us*; the third word, JEHOVAH, is *God the Holy Ghost*; and the fourth word, "ONE," is to shew the *unity* of essence in this plurality of persons. Serle gives one or two more examples, and closes as follows: There are other proofs of this point, but the following may suffice; R. Simeon Ben Jochai, treating of the name *Alehim*, says, "Come and see the mystery of this word. There are *three* degrees, or affinities; and each degree is distinguished by itself, but the *three* are *one*, and *united* to each other *in one*; nor is one to be divided from another." The same Rabbi, and Jonathan, the Chaldee Paraphrast, who also wrote many years before Christ, commenting on Isaiah vi., where ADONAI is represented sitting on the throne, apply the passage to Messiah; and the former of these has this remarkable expression of the *Trisagion*, or *thrice holy*: HOLY, *that is the FATHER*; HOLY, *that is the SON*; HOLY, *that is the HOLY SPIRIT*.

APPENDIX K.

In the Title, there is a peculiar emphasis, Chap. iii. 7.
"The Spirit, the Holy One." One thing is here assumed, and one, (I think,) implied.

1. The thing assumed is, that the Holy Spirit is the Author of Scripture.

2 Pet. i. 21.

2. There is, I think, implied, that the Holy Spirit is the author of inspiration as the Spirit of Christ, for here he testifies to Christ.

1 Pet. i. 11.]

The Holy Spirit, as author of Scripture, must know the mind of God, in 1 Cor. ii. 10—16, is a remarkable testimony to this

1 Cor. ii. 10—16,
 with Isa. lxiv. 4.

CHAP. III. 7.

effect ; indeed, comparing it with Isa. lxiv. 4, from whence it is quoted, it is a pregnant proof of the Holy Trinity.

Isa. lxiv. 1.

The first verse appears to be an address to the Lord Christ, " Oh, that thou wouldest rend the Heavens, and come down." The reason for this longing desire of his presence, ver. 4 assigns to be the glorious and blissful state of things that will then take place. " For since the beginning of the world, [men] have not heard, nor perceived by the ear ; neither hath the eye seen, O God, besides thee, [what] he hath prepared for him that waiteth for him." But, says the

Apostle, " God hath revealed them unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God." " His

Theophylact.

searching, as Theophylact notes, is not an argument of his ignorance, but of his exact comprehension, as God, is said to search

In Harriot.

the heart, or know it perfectly ;" this clearly appears the true sense, because, in the following verse, this knowledge is compared to an act of intuition, and self-consciousness, and, I think, in saying that the Holy Spirit searches, even the profound [things] of God, the Apostle refers to the idea of the Jews, already mentioned, of the *Kather* being the admirable and *profound* intelligence, even this the Spirit thoroughly searches. The

1 Cor. ii. 11.

first word, in the following verse, "*for*," marks its dependence on what preceded, and so assigns a sufficient reason for this

penetration. "For who among men knoweth the things of the man, except the spirit of the man, which is in him? Thus, also, the [things] of God none (masculine) knoweth, except the Spirit of God," in which the argument appears to be, that nothing, which is inferior to the most superior part of man, or less intimate than the intellectual power in the very man himself, can know the things of the man; thus, also, with the Spirit of God, He is so the Spirit of God, and so, by nature, in God, that he cannot be a creature. He is not *a Spirit from* God, but the very Spirit of God. The Apostle having proved the knowledge of the Holy Spirit to be, not superficial, but profound, yea, commensurate with that of God the Father; in the next verse, applies it to the subject in hand; "Now we have received, not the spirit of the world, but the Spirit out of God, that we might know the things that are freely given us by God:" That Spirit, which is 'the same in nature and essence with the Father, and so is said to be of him,' or "out of him," not as to local separation, but with respect to identity of nature.

Now, whilst, on the one hand, this passage proves the Holy Spirit's co-equality, it also proves, that none but a co-equal can 'find out the Almighty to perfection.' Neuroscience, says Austin, is the better way of knowing God. Yet how wondrous, how

CHAP. III. 7.

It is remarkable how strikingly this distinction is preserved in 1 Sam. xvi. 14, "The Spirit of Jehovah departed from Saul, and an evil spirit," (not of the Lord, but) "from Jehovah troubled him."

וְרוּחַ יְהוָה
וְרוּחַ רָעָה
וְרוּחַ

1 Cor. ii. 12.

Barrow and
Harrison.

CHAP. III. 7.

astounding, is the dignity, as well as the privilege, to which the spiritual man is raised; for ver. 15 says, that "the spiritual man searcheth out all things, yet he himself is searched out of no one," both of which the Apostle proves by the quotation, "*for* who hath known the mind of Jehovah?" which I understand thus: "the spiritual searcheth out all things." How can that be? "for who hath known the mind of Jehovah?" The spiritual man knows the mind of Jehovah, for he has the very "mind of Christ." Again, the spiritual man "is searched out of no one." How is that? Why, he has the very mind of Christ; and "Who hath known the mind of Jehovah?" These propositions, then, are involved in this text.

1. None can search out Jehovah, but his equal.

2. The Holy Ghost is that co-equal.

3. The Holy Ghost is given to the Believer.

4. Having the Holy Ghost, as the Searcher of the Omniscient, we have the very mind of Christ; we have, therefore, the Spirit as the Spirit of Christ.

5. Christ is the *Elohim* Isaiah excepts, when excluding all others from the knowledge of the profound [things] of God.

6. In *as* much as the Believer has the mind of Christ, in *so* much is he as unsearchable as Jehovah. What, then, do I invest

the creature with the incommunicable attribute of omniscience? No; I limit this profound knowledge to the subject in hand, namely, the revelation of the great things, "which God has prepared for those who love him." Oh, wondrous grace! Oh, glorious bliss!

CHAP. III. 7.

Since, then, the Holy Spirit is the most High God, his greatness is as unsearchable as that of the Father, or the Son. "God is unsearchable, because infinite; there can be no *measure*, without degrees of *comparison*, and the divine nature must transcend all degrees, which infer *more*, or *less*, or any expression of quantity, in a being unlimited and incomprehensible. God cannot be defined, because, to define is to limit, and to limit infinitude is absurd." "Thou, O Lord, hast produced those things, of which we speak, but art unspeakable thyself. All that can be known by us is from thee, but thou thyself canst not be known!"

Ps. cxlv.

Seric.

Nasianzen.

Obs. 1. Whatever the Holy Ghost has enunciated to the Church, that he continues to this day to speak; as he inhabits eternity, so does his Word; he is "I am," and "He saith;" it is not, 'as said the Holy Ghost,' not what was originally said "in David," but "as *saith*," continuing still to speak. It declares his continued authority—his constant witness to the written word—and the proper applicability to the present time; indeed, upon this last, much of the

Chap. iv. 7.

CHAP. III. 7. Apostle's argument depends. The Word abideth ever, it shall not pass away; the heavens, made by the Word, are not so enduring as the Word; the Word, even now, is not only materially his revealed will, but it is accompanied with that special impression of his authority, with which it was at first attested.

Owen.

Obs. 2. We learn the plenary inspiration of Scripture; it is the very words of the Holy Ghost: and not only this Psalm, but "All Scripture is inspired by God," not for substance only, but the very letter also. It is the *Word* of God, in which the Holy Ghost is "a witness," by the mouth of David, or other holy men.

2 Tim. iii. 16.
1 Cor. ii. 13.

Heb. x. 16.
Acts iv. 25.
2 Pet. i. ult.

APPENDIX L.

Though we cannot, nor do we profess to search out the Holy Spirit to perfection, or to comprehend God as to his incommunicable nature, we may apprehend him, in what he is pleased to communicate. Though a whole may not be grasped, a portion may be imbibed, and God, as to the infinitude of his being, and, consequently, as to the mode of his existence, cannot be conceived, yet, in the discovery of his much mercy and goodness towards his ruined creation, he is pleased to represent himself under a variety of names, either characteristic of his engagements to save, or explanatory of the *nature* of his salvation, or, indeed, as to the relative distinctions in Deity, for Father and Son are relatively opposite.

Then, though we cannot *comprehend* the *incommunicable*, we may *apprehend* the *revealed*, for which end God has given us reason to discern, and a capacity to receive, though not to originate, ideas. To this sense, God has revealed himself as a Spirit, and three subsistencies; they, therefore, distinctly, and conjointly, are spirit, else God would not be a pure and uncompounded being; "he is pure spirit, because pure act," "one God, without division, in a trinity of persons, and three persons, without confusion, in a unity of essence." "Without quality good; great without quantity; everlasting without time; omnipresent without place; containing all things without extent." "O, abyss of divine perfections! How admirable art thou, O Lord, who possessest, in one only perfection, the excellency of all perfections in so excellent sort, that none else is able to comprehend it, but thyself."

APPENDIX L.

John iv.

Matt. xxviii. 19.

Serie.

Leo in Arrow-smith.

Bp. Hall.

Fr. Sales.

Moreover, as we can know nothing by ourselves, but through the medium of *sense*, which likewise can perceive nothing, but what has relation to matter, we have no real comprehension of abstracted *spirit*, farther than we can conceive any substance, or being, to be void of matter; we, therefore, understand only by *remotion*, rather what *it is not*, than what *it is*. How imperfectly, then, shall we be able to apprehend, why one subsistence in Deity is emphatically styled *Spirit*!

Nor do we appear to be much assisted by the adjunct 'Holy,' when connected with *the SPIRIT*, as a distinctive title of one of the persons in Jehovah; Holiness, in the effect, is a perfect separation from all sin, (the only way we know Holiness,) but, in the cause, it must, I conceive, be the essential opposite of sin; nothing created can claim this as an attribute, else the creature could not sin, without ceasing to be. Holiness in essence is God himself; "there is none good but God," "none holy as the Lord," for he only is *Being*, and holiness is his essence; therefore he is revealed to have "sworn by his holiness," i. e. by himself, "he could swear by no greater;" and to swear by one less, would be no "confirmation," but "he is his attributes, and his attributes are himself. God not only lives, but is life; not only knows, but is understand-

1 Sam. ii. 2.

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APPENDIX L.

Serie.

ing ; not only *hath* power, but *is* power ; not only *is* holy, but *is holiness*." This addition, then, of holiness, though it denote the intrinsic sanctity essentially belonging to the Spirit, yet cannot belong exclusively to him, but must be equally attributable to all, and has ever been so considered, " Holy, Holy, Holy, Jehovah Sabaoth."

Isa. vi.

The Holy Ghost may, economically, with respect to man, be styled, Spirit of Holiness, in a derivative sense, as signifying an emanation of that holiness, and communication of its effects ; because he is the immediate source of spiritual life in the creature ; thus it is an epithet, not of his *nature*, but of his *office* ; he could not, however, take the office, were he not holiness in nature, else his nature and office would be essentially opposed ; the stream could not flow from him were he not the fountain, and thus, as without holiness, no man shall see the Lord, so, without the Lord no man shall enjoy holiness.

Eph. iii. 16.

Gal. iv. 6.

In the same way, he is styled, the Spirit of Jehovah, or the Spirit of Elohim ; he works in unity with, and immediately from, the Father, and is so called the Spirit of the Father ; he works in unity with, and immediately from, the Son, and is so styled the Spirit of the Son.

But yet the Title, '*Holy Spirit*,' does certainly appear to be a distinctive title between the subsistences in Deity, because it is used conjointly with Father and Son, which are terms relatively distinct, not, however, in stating what *they are not*, but in defining what *he is not*, viz. either Father, or Son ; these distinctions, nevertheless, are not *absolute*, but *relative*, yet not *arbitrary*, but *natural*.

Eze. xxxvii. 9.

Barrow.

John xv. 26.

But as Father and Son denote the mode of derivation ; so, I think, this title may truly be on account of the manner of procession, which is compared to breathing, and the Holy Spirit is styled breath, " As with inferior natures also, it appears to denote the manner of their origin, because God did, by a kind of spiration, produce them."

The mode of derivation is described by our Lord, by the word *procession*, when he declares, that he will send the Comforter, (even that other Comforter, who will more than compensate for his absence,) " the Spirit of truth, which *proceedeth* from the Father : " here it has been observed, there is a manifest difference between the dis-

pensatory sending of him from the Father, in the future tense, "whom I *will send*;" and that substantial proceeding of him from the Father, as the third person, which is in the present tense, "who proceedeth," and marks his continual personal proceeding "from the Father," not, however, so as to exclude the procession from the Son, for he is "The Truth," of whom the Holy Ghost is the Spirit, and concerning whom he is to testify. Hence I will assume the procession from the Father, and examine what the symbol of '*breath*' implies, as to the mode of procession.

It is said, in Gen. ii. 7, Jehovah Elohim formed man [of] the dust of the ground, and breathed into his nostrils the *Breath of Lives*, and man became a living soul. Job, apparently in allusion to this, says, "The Spirit of El hath made me, and the *Breath of Shaddai* hath given me life;" in which verse it appears, that the '*making*,' in the first clause, answers to the formation of the Body, in Gen. ii. In Job, it is said to be by "the Spirit of El," which I take to be the Holy Spirit, as the immediate efficient: I understand *Jehovah Elohim*, in Genesis, to embrace the whole Trinity, working conjointly, who, divines say, are undivided in their works towards the creature, and we are told expressly, with respect to man, that he was made, as it were, by a kind of divine consultation, "Let us make man," &c.

But now as the first clause in Job appears evidently to denote a person, and not an energy, the very same language, in the following clause, could scarcely be applied to an energy, but must refer to a person, even the Holy Ghost, the Title, I apprehend, being equivalent to the denomination of "The Breath of Lives," in Genesis. It does not appear, that breath simply was imparted to man, which gave him life, but he, who is the source of every kind of life, is denominated 'The Breath of *Lives*.' This, I think, is confirmed by Ezekiel, where, relating to the very same work, the Holy Spirit is styled '*Breath*.' "Prophecy unto the Breath," (mar.) "prophecy, Son of Man, and say to the wind (Breath), Thus saith Adonai, Jehovah, Come from the four winds, O Breath, and breathe upon these slain, that they may live:" here, be it noticed, the

APPENDIX L.

Goodwin.

Gen. ii. 7.

Job. xxxiii. 4.

See Caryl in loco.

And see President Edwards' note on Gen. ii. 2, vol. 2, p. 389, Hickman's edit.

Ezek. xxxvii. 9 and 14. Messiah uses the same figure in John iii. 8, by way of illustration.

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APPENDIX L.

The Church, in very nearly similar language, appears to pray to the Holy Spirit, that her graces may be elicited. Can. iv. 16.

"Holy Spirit."

Ex. xv. 11.

Mark iii. 29, 30.
1 Cor. xii. 3.

1 Pet. i. 11.

Barrow, vol. v.
Sermon xxxiv.
p. 184.

Breath is to breathe, and not to be breathed, but is the efficient cause of life, as Job already quoted:—"The Breath of the Almighty hath given me life," bespeaks him to be an active efficient; but, in Ezekiel, we are not left in any doubt, for, in the 14th verse, the explanation is given, "and (I) shall put *my Spirit* in you, and you shall live."

With respect to the adjunct 'Holy,' he is, apparently, described by that property of his nature, "Glorious in Holiness," as thus distinguished from all false gods; for so does the opposition point out in Mark iii. 29, 30; 1 Cor. xii. 3.

In our text, the Holy Spirit is introduced as testifying of Christ, but he testifies of Christ as "the Spirit of Christ," and as sent by Christ; but, I apprehend, he is sent by Christ, because he proceeds from Christ. "Mission and procession do not seem to differ, except in manner of speech, (one more especially denoting the name whence, the other the act or effect of the same thing;) nor doth it agree to the Holy Spirit, who is God, to go out, or be sent otherwise than by reception of essence."

I will, however, before proceeding farther in this deep subject, state these preliminaries.

1. I apprehend, that nothing can be predicated of Messiah, which cannot be formally resolved into either of the two natures, that is, his acts and sufferings must either be those of God or a creature, and if of a creature only, of that created nature which he assumed into personal union; for acts must be attributed to persons.

2. The relations of the Holy Spirit to the person of the God-man must *formally* terminate either upon his human or his divine nature.

3. The relationship to the person of Messiah, which must be formally attributed to the divine nature, must be resolved into the eternal relations subsisting in the Trinity, else there would be a relative change (*ad intra*,) in the subsistencies in the Godhead.

4. The Spirit's being the Spirit of Christ, must be formally resolved into the divine nature of Christ, and, therefore, must be resolved into the eternal relation subsisting in the Trinity.

This argument is, I think, analogous to that which is sometimes urged with respect to the eternal Sonship of Messiah. "If any of the three persons," (says Usher,) "beside the second, had been of a woman; there should have been two sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin being but one person, is, consequently, but one Son, and so no alteration in the relations of the persons of the Trinity."

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Usher on the Incarnation, fol. p. 437.

This view is, I think, supported by Scripture. The Holy Spirit "proceedeth from the Father." He is "the Spirit that is out of God," and he is "God's Spirit," because he is "out of God." He is also Christ's Spirit, but why? apparently in the same sense, that he is God's Spirit, and not only because sent by Christ, for it is spoken of him, distinct from his mission, "God hath sent forth the Spirit of his Son." Here the mission is attributed to the Father, then he is the Spirit of the Son for some other cause. In the 4th verse it is said, "God sent forth his Son," and in the 6th verse, that he "sent forth the Spirit of his Son," which appears to refer to the order of mission, in consequence of the *modal* relations; the one is the Son, distinct from and prior to his mission; in the same way, the other is the Spirit of the Son, distinct from and prior to his mission. Again, compare this with John xv. 26. In the one he proceedeth from the Father *essentially*, and is sent by the Son *officially*; in the other he is sent by the Father *officially* in the character, (as I suppose,) of the Spirit of his Son *essentially*.

John xv. 26.

1 Cor. ii. 12.
Comp. 1 Cor. ii. 10 and 12.

Rom. viii. 9.

Gal. iv. 6.

Gal. iv. 4.

Returning now to the consideration of the title "Holy Spirit," "Wind," "or Breath," does not the symbol used by our Lord carry strong conviction respecting the procession from the Son? Elihu, speaking of that lower kind of life, which Adam had, as "a living soul," says "the Breath of Shaddai, hath given me life;" but when the Lord became actually the "Quickening Spirit" to the Church, he "*breathed into*" his Apostles, "and said, receive ye the Holy Ghost."

John xv. 26.

John xx. 22.

John xx. 22.

I think Guise's remark is just, that "it would be incongruous to suppose, that the Son should have the power of sending the Spirit, unless the Spirit were originally related to him as his Spirit;" and could it be said, that

Guise on the H.S. p. 23.

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the meritorious work of the Christ could purchase a change in the natural relations in Deity?

Lastly, as Messiah was virtually set up from the beginning as God-man, the Holy Spirit was also virtually so related to him, and thus, in that virtual relation, he gave his revelations as "the Spirit of Christ."

1 Pet. i. 11.

I would, however, add this limitation. The Spirit was not in the Old Testament Church as a "Spirit of *adoption*," but as a "Spirit of *bondage*."* The passage in Rom. viii. is conceived by many to refer to the two different states of a believer, but I think it manifestly relates to the two different dispensations. The person of the Holy Spirit is the gift to the Church in virtue of the *Redeemer's* meritorious influence, and if his person, then his graces and benefits. The Apostles were fitted to be officially sent by receiving him, who essentially proceeds from the Son.

Comp. Rom. viii. 14, 15, with Gal. iv. 4-6, 28-31; John viii. 28, 29.

Gal. iii. 12, 14.

Psal. xcv.

The Apostle, while treating on Jewish principles, does not hesitate to apply the xcvth Psalm to Messiah, thus showing, that the Jews so referred it.† The occasion,

* Apparently, all believers under the old dispensation were not led by the Spirit as a spirit of adoption; for the distinctive character of this dispensation is, that all, who have the Spirit *at all*, have him as a Spirit of adoption: then if Old Testament believers had not the Spirit as a Spirit of adoption, they were not brought into the relation of sons, because the Apostle argues, that it is by receiving the Spirit of adoption they become sons; but, then, if not sons, they were not born again; then regeneration was not common to Old Testament believers; they had the Spirit, but only as a Spirit of bondage. (See on Heb. ii. 15.)

Owen.

† Hence the Targum renders "The Rock of our Salvation," the Mighty One of our redemption, with respect unto the redemption to be wrought by him, whom they looked for as

Hammond supposes, to have been the removal of the ark to Jerusalem, that thenceforth it should not be captive, but should enjoy *a rest*. That the rest spoken of by David referred to Jerusalem, as well as the Land of Canaan, in Moses' time, is the observation of Rab. Solomon, "to the Land of Israel, and also Jerusalem, which is called a rest," as it is said, "This is my rest for ever; here will I dwell." Doubtless, the enjoyment of this rest, with the privilege of

Rab. Solomon.

the Redeemer, Luke ii. 38; and Hammond states, that according to the opinion of R. Gaon, Rasi, and Kimchi, it referred to the days of Messiah. It is not improbable that the Jews formed their opinion by comparing this Psalm with Deut. xxxiii. 8. The Psalm says, "If ye will hear his voice, harden not your hearts, as at Meribah, in the day of Massa, in the wilderness," evidently referring, I think, to the declaration to Levi, "Thy Thummim and thy Urim belong to the Man, thy Holy One, whom thou didst strive at the waters of Meribah." (With this compare 1 Cor. x. 9.) This Holy One cannot be Aaron, the Saint of the Lord, because in Ex. xvii. no mention is made of chiding with him; and in Num. xx. 12, 13, it is expressly recorded, that neither he nor Moses believed the Lord at Meribah. Therefore, as no one else could have the Urim and Thummim, Christ must be "the Man, the Holy One," or the Bountifully Merciful One, the word being *Chesedyd*, and translated merciful, Ps. xviii. 25. The same expression refers to Messiah, Ps. xvi. 10, and Isa. lv. 3. He is the man who is merciful to Levi, Gen. xxix. 34, or all that are joined to the Lord. It appears, (says Meyer,) from the Jewish Cabalistic writings, as well as from Philo, that the High Priest wore the Urim and Thummim, as the representative of the true High Priest, the Metatron, or Angel Jehovah; and in proof, Meyer advances Deut. xxxiii. 8, "Let thy manifestation (light) be with Levi, and the truth (Sept.) with the Man, *thy gracious one*." And the Targum of Onkelos, in Numbers xx. 12, 24, says it was the Word against whom they rebelled, at the water of Meribah. —*Extracts from Rabbinical Writers, by M. Neville.*

H. Riley.

Gill's Sermons.
Parkhurst.

CHAP. III. 7. the ark of God's presence being amongst them, was a type of that sabbatism, which remaineth for the people of God, and that the typical rest referred to the ark being put into a place of rest, may be confirmed by comparing Ps. cxxxii. 8 and 14; 1 Chron. vi. 31; and xxviii. 2.

Ps. cxxxii. 8 and 14; 1 Chron. vi. 31, and xxviii. 2.

Bp. Horsley.

Horsley considers this and the five following Psalms as one poem, cited by Paul, under the title of 'The Introduction of the First Begotten into the world.' Owen says, that this Psalm, with those that follow, unto the civth, are evidently of those new songs, which belong unto Messiah's kingdom; and this is, amongst the Jews, "the principal new song," expressing that renovation of all things which, under it, they expect. The next Psalm expressly commences, "Sing unto the Lord a new song." 'This,' says Rashi, 'is for the time to come;' that is, the days of Messiah. I trust, that we shall find that all these statements do well agree in the anti-type.

Owen.

Rashi.

Ainsworth.

Ainsworth's translation appears so spirited, and so accordant with the Apostle's exhortation, that I shall adopt it as the basis.

Dr. A. Clarke.
Houbigant.

The Psalm appears to consist of three parts, and such, says Dr. Adam Clarke, is the opinion of Houbigant, and other learned Divines. The first part consists of mutual exhortation to render homage and thanks to Messiah, as the proper object of worship, in contradistinction to all false gods, ver. 1—7.

The second part appears to be the response of the Priest, consisting of the latter clause of ver. 7 and ver. 8. In the third part, from ver. 9, to the end, I consider the Lord Christ himself to be the speaker, it being *his* voice, which we are called to hear, and *his* rest, from which the unbelievers were excluded.

1.

Come, let us shout joyfully unto Jehovah ;
Let us shout triumphantly to the Rock of our Sal-
vation ;

Let us prevent his Faces with thanksgiving ;^a
Let us chaunt aloud to him the measured lay.^b

a "The confession offering."—*Adam Clarke*.

b Horsley.

For a great El is Jehovah,
And a great King above all Elohim ;
In whose hand are the depths of the earth,
And the strong heights of the mountains are his ;
Whose [is] the sea, for he made it,
And the dry land his hands have formed.
Come, let us fall prostrate, and bow the head, and
bend the knee,^c

c Horsley.

In the presence of Jehovah our Maker,
For he is our God, and we his people,
And the sheep of the pasture of his hand.^d

d Chaldee, Syriac, Vulgate, and Ethiopic, in *Adam Clarke*.

2.

To-day, if ye will hear his voice,
Harden not your hearts,
As in the Bitter-provocation,^e
In the day of Temptation^f in the wilderness ;

e Meribah, Num. xx. 12.

f Massah, Ex. xvii. 1-7.

3.

Where your Fathers tempted me, proved me,
And Forty years they saw my work ;

CHAP. III. 7, &c.

Wherefore I was irked with that generation,
 And said, they always err in heart ;
 And they have not known my ways,
 Concerning whom, I swore in my wrath,
 If they shall enter into my rest?

Num. xiv. 22.

The Psalm an in-
 structive ex-
 ample.

The Psalm contains a historical fact, which might well be urged by David, the fate of their fathers offering an instructive example ; by practising the same impieties, we shall partake of the same plagues.

The Psalm a
 Type.

But it was also a *fore-appointed prophetic type*, of which we shall see more as we proceed.

Gen. xlix. 24.
 See Green.

The Apostle having, just before, proved Messiah's Deity in the very highest sense, unhesitatingly applies this Psalm to him, and, with it, consequently, the titles, Jehovah, Elohim, and El. The two titles, Rock and Shepherd, found in this Psalm, appear, evidently, to refer to "The Mighty [One] of Jacob, [called] by the name of the *Shepherd*, the *Stone* of Israel."

Jehovah is never, in Sacred Scripture, styled a Rock,* until after Horeb, probably

* That 'Rock,' amongst many other names, was attributed by the Jews to Messiah, is recorded by Witsius as follows : " They say, that when the Law was promulgated, there were two persons ; for, quite to the end of the second commandment, the discourse runs in the first person, " I, the Lord thy God," &c. ; in the third, and following commandments, God is mentioned in the third person, " Thou shalt not take the name of the Lord thy God in vain," &c., which, having observed, they proceed thus ; " that the two first words were spoken by the Supreme Spirit, but the other words by his Glory, called EL

because the designation is in allusion to that Type ; thus is Christ the Rock of Salvation, smitten at Massah and Meribah by the Rod of the Law, whence the Waters of Life flowed. In the Septuagint, the “ Rock of our Salvation,” is styled, “ *God our Saviour* ;” and, in a subsequent verse of the Psalm, he is styled, “ *a great God* :” to this, I think, the Apostle Paul alludes, when he styles Messiah “ *The Great God and our Saviour*,” or “ our Great God and Saviour Jesus Christ.”

CHAP. III. 7, &c.

1 Cor. x. 4.

See Luke i. 47.

Tit. ii. 13.

“ Expecting the blessed hope, and the appearing of the Glory of our Great God and Saviour Jesus Christ.”

A Rock denotes a place of security ; so “ He is the Rock,” the immoveable basis of salvation.

Nam. xxiv. 21.
Deut. xxxii. 4.

In his Almighty power, he is the “ The Rock of Strength.”

In his Eternal Godhead, he is “ The Rock of Ages,” denoting his unchangeableness and perpetuity.

Isa. xxvi. 4.

But this Psalm refers to a particular day, “ While it is called to-day,” that is, the Gospel period, and, therefore, it must relate to Messiah as the Rock, during that period, namely, as the Risen Christ, as the Rock, which has been cleft ; so that thence the Living Waters of the Holy Spirit have

SCHADDAI, known to the Fathers ; by whom the Prophets prophesied, who is called JAH ; In whom is the Name of God ; The Beloved of God, who dwelt in the Temple, and the Mouth of God ; and Face of God ; and THE ROCK, and that Goodness which Moses saw, when he could not see God.”—*Bechai*, fol. 88, col. 3, 4.

Ps. xx. 1 ; Ex.
xxiii. 21.
Eph. i. 6.

Hos. iii. 5.

CHAP. III. 7, &c.

flowed abundantly; thus it is a song of triumph and gladness, in consequence of salvation having flowed freely from this Rock, to which, I conceive, our Lord evidently alluded, when he said, "If any man thirst, let him come to me, and drink." Hence the gladness of heart, Acts ii. 46; and rejoicing, viii. 39; the joy of the Holy Ghost we read of in the early ages.

1 Thess. i. 6.

The Title, Shepherd,* I look upon as exclusively Messiah's. He appropriates it, I think, univocally to himself in John x., with which comp. Zec. xiii. 7, "Awake, O sword, against my Shepherd," &c.

Having fixed these two principal titles to Messiah, we proceed to a running exposition of the Psalm, in which we bless him for creation, preservation, and all the blessings of this life, but, above all, for his inestimable love in our redemption.

In verses 1 and 2 is an exhortation to worship God under two Titles; The one of Absolute Deity, the other of covenant relation.

Ver. 3—6 assign reasons for the former, from his greatness and creative power; ver. 7,

* 'The Jews consider "Good Shepherd," a title peculiar to the Divine Being. Philo especially speaks of God governing his people as a Shepherd and King: "Setting over them the right Word, the First-begotten Son," who takes upon him the care of the flock, as the Vicegerent of this great King—referring to the Angel Jehovah, as the Shepherd, and considering Ps. xxiii, "Jehovah is my Shepherd," as the same.'

a motive to the latter, from a sense of appro- CHAP. III. 7, &c.
priation and special providence.

Ver. 1. We should not only praise Christ ourselves, but provoke others also. Our care for his glory calls for the one, our love for the godly should move to the other.

Ver. 2. We should praise him *publicly*, to confess him before men; *cheerfully*, because from a willing heart and unfeigned lips.

Ver. 3, excludes all "gods," whether so reputed, or so deputed; whether falsely so called, as "gods many," or officially and derivatively from Christ, as "I said, ye are gods." I say, derivatively from Christ, because so the argument in John x. 33—36, appears to imply. "Great God," refers to the one, and "Great King," to the other, as the Titles, El and Jehovah, denote his power and essence.

Ver. 4, 5, Proclaim, as his creating, so his sustaining power. The upholder of all things, through the whole range of creation, whether heights inaccessible, or depths unsearchable. The heights 'twere *weariness* to climb, the depths impenetrable by man.

Literally, "the wearinesses."
Jer. xxxi. 37.

Ver. 6 connects outward propriety, in worship, with inward humility, the homage of the body, as well as of the soul; prostration acknowledges his supremacy, the form of supplication marks our dependence.*

* "Let us prevent," or "come speedily before his faces." The term Faces (says Meyer) is familiar among the old Jewish

CHAP. III. 7, &c.

Ver. 7 contains the warrant for coming into his presence; no acceptable worship can be offered by any, except those in covenant relation.

The Apostle does not appear to cite the exhortation simply as the words of the Holy Ghost, in the sense, that all the Scripture is written by inspiration; but, from his manner of quoting, as also from the matter itself, we must attribute the very exhortation properly to God the Holy Ghost; He Himself is urging us, who alone can enable us to hear even Christ's voice.

Comp. Hos. xii. 5,
and Gen. xxxii.
20.
Gill.

writers, to denote the second and third hypostases in the divine unity. So Jacob calls the place where he wrestled with the man, The Angel Jehovah Elohe Sabaoth; "The Face of El."

"Come with the sacrifice of praise;" upon which Aramah observes, that the offering of thanksgiving shall remain, or be left in the days of Messiah.

Ver. 3. "For Jehovah is a great El." El appears a title almost peculiar to Christ, as we have just instanced from Jacob. So also Isaiah, El Gibbor, God the mighty man; and, again, Immanu-El, God with us; and this title was universally attributed, I think, by the Jews to the second person. "And a great King above all Gods;" a King of kings, as the Jews distinguish him from a king of Flesh and Blood.—*Zohar in Gen. by Meyer.*

He is King of Nations, and King of Saints, King of Righteousness, and King of Peace.

"Above all Gods." This Aben Ezra interprets of Angels.

Ver. 5. Serle says, it was almost an adage among the Jews, "that *Aleth* by *Beth* (or *Ab*, the Father, by *Ben*, the Son,) created the world."

Ver. 6. Kimchi distinguishes these several gestures thus; The first is the prostration of the whole body on the ground, with the hands and legs stretched out; the second, a bowing of the head, with part of the body; and the third, a bending of the knees on the ground; this, I think, Horsley's translation well expresses.

There is a certain limited period, "To-day." The ancient Jews, (says Owen,) frequently apply these words, "To-day, if ye will hear his voice," unto the Messiah. For from these words, they have framed a principle, that if all Israel would repent but one day, the Messiah would come. This Day, that is, says Rashi, "In this world:" Owen explains it, in this life, afterwards, there will be neither time nor place for this duty; but it is not more agreeable to what had been said in ch. ii. to understand it of this world, during this dispensation, in opposition to 'The World to come,' or The *day* of the Lord, when retribution will be rendered on those who refuse to hear. In the example and type, it included a period of forty years, in the Antitype, it embraces "the acceptable time," "the *day* of salvation."

CHAP. III. 7, &c
Talmud, likewise
Midrash Thir-
shim, iv. 22.

Comp. Isa. xlix. 8
with 2 Cor. vi. 2.

The time of Grace is not indefinite, as to the dispensation at large, any more than it is unlimited with respect to individuals, "Boast not of to-morrow." The Holy Spirit is a sovereign; He will not always strive with man.

Rev. xxii. 11.

Prov. i. 28;

xxvii. 1.

"If ye will hear." These words, I think, apply to the introductory declaration, that God, "in these last days, spake in his Son," and, I think, may be a special application and limitation to those, who had heard his voice, and so far obeyed as to come out of Judaism, parallel to those who had heard

"If ye will hear."

CHAP. III. 7.

Moses, and come out of Egypt, and who yet afterwards fell in the wilderness.

“If ye will hear,” contains the substance of our principal, and most proper duty, in relation to Christ’s prophetic office, and a caution against the chief hindrance in hearing. “Hearing,” in the extensive sense here used, is an act of the whole soul, in understanding, believing, choosing, submitting to, resolving to do, and to persevere in God’s declared will; Hardness of heart is the great hindrance to this hearing.*

Jer. v. 21.

John x. 26, 27.
Owen.

John xii. 37—41.

“Harden not
your heart.”
Ecc. i. 17; Rom.
i. 21; Ps. cxix.
11; 1 Sam. xxiv.
8; Prov. xxiii. 26.

“Heart,” with reference to moral obedience, denotes, understanding, will, memory, conscience, affections; “My son, give me thine Heart.” The word, therefore, expresses the principle of all our moral actions, and the respective influence of all the faculties of the soul: for blindness of mind, stubbornness of will, and stupidity of affections, go together.

“Hardness” is relative to each: darkening the understanding by prejudice; resisting the Spirit by the will; not being interested in the truths, and thus letting them slip

* The Syriac version, in this place, is, “If ye will hear the Daughter of the Voice.” We, know, however, that it has respect to hearing the voice of the great Prophet of the Church, given in Deut. xviii. 19, “Whosoever will not hearken to my words, which he shall speak in my name, I will require it of him;” and this was renewed under the Gospel, “Hear ye him;” that is, Christ, as in the mount, Matt. xvii. 5, Christ, in the manifestation of his risen glory.

from the memory; stifling the conscience; CHAP. III. 7.
giving the affections to sin; "Men love darkness rather than light, because their deeds are evil."

Hardness is { Natural, Eze. xi. 19.
Habitual, Rom. ii. 5.

The stony heart, which we derive from Adam, being increased by wilful sins. Adam's first sin had wilfulness in it; therefore, every man who, in him, is *constituted a sinner*, is constituted a wilful sinner; but there is still more wilfulness in the habitual hardness of man's heart here intended. God's hardening in justice, or Satan in malice, do not appear to belong to this passage.

But if, owing to the natural hardness of man's heart, there is an utter incapacity to receive spiritual things; in what consists the sin of those, who reject the word, when they are, in the providence of God, brought within the visible Church, and within the sound of the Gospel? Dr. Twisse says, "The actions of men are either natural, moral, or spiritual; the resolution of the truth, as touching free-will, according to the aforesaid distinction, is this: We have not lost our free-will in actions natural, nor in actions moral, but only in actions spiritual."

Man's incapacity not natural or moral, but spiritual.

2. God does not apply means to an end, which are unsuitable, or insufficient, "The word shall prosper in that, whereunto it is sent."

So that the "natural," or "soulish man, perceiveth not the things of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

CHAP. III. 8.

As, then, there is no deficiency, on the part of God, and no moral impossibility, on the part of man, there is a wilful moral delinquency, a sinful hardening of the heart in all, to whom the word is revealed, and who are not converted to God; Thus, in God's expostulating with sinners, he casts the cause of their destruction on themselves, "Why will ye die?" Such expressions as this cannot denote, that an intention of God for sinners' conversion, is frustrated; nor can they signify an exercise of that effectual grace, which God employs towards the elect, and which cannot be subject to the corrupt wills of men. Yet God gives such an efficacy to the means, that they are more than a mere proposal, which men are not able savingly to improve; for the rejection amounts to a wilful apostacy, in refusing the counsel of God, and despising his ordinances. The word either refines and reforms, or provokes and enrages men. Some are converted, and the rest hardened. An inevitable result follows upon the word being preached. The Apostle says, "Now thanks [be] unto God, who *always* causeth us to triumph, and manifest, through us, the savour of his knowledge in every place;" But how can he be said to triumph, where souls are not converted? "Because," says he, "we are a fragrance of Christ unto God, in the saved and in the lost; to these a savour from death unto death, and to

those a savour from life unto life;" how solemn, then, is the ordinance of preaching! Well might even that eminently gifted Temple of the Holy Ghost, add, "And who is sufficient for these things?"

CHAP. III. c.

Man's wilful hardening precedes final impenitency, and judicial hardening; when each continued hour of existence is but to treasure up wrath against the day of wrath—in which state the excision of the sinner is the only remaining ameliorating mercy.

2 Cor. ii. 14, &c.
Comp. Ps. cxxxvi.
10—15, with Rom.
ix. 17 and 22.

Let us, then, narrowly watch against all approaches towards Hardness of Heart.

1. Suffering an occasion of Temptation; Gen. iii. 2; Job xxxi. 1.

2. The Thought of committing it; Gen. xxxviii. 15.

3. The plain Consent to yield; Ps. l. 18.

4. The Actual Commission; 2 Sam. xi. 4.

5. The Iteration; Judges xvi. 1 and 4.

6. The Custom therein; 1 Sam. ii. 13 and 22.

7. The Excusing it; 1 Sam. xv. 15.

8. The Justifying it; Isa. v. 23; Luke xvi. 15.

9. The Glorifying in it; Ps. lii. 1.

10. The Habit a second nature; Jer. xiii. 23.

11. The Hardness of Heart; Rom. ii. 5.

12. The Judicial Hardness; Rom. i. 26, Gouge.
27; Ex. ix. 12; 2 Thes. ii. 11.

Then take we heed how we hear.

CHAP. III. 8, 9.

What follows, in the Psalm, contains a triple aggravation of the sin of the people in provoking and tempting Christ.

1. From the Place ; “ In the wilderness.”
2. Against Light ; “ Saw my works.”
3. From the Duration of God’s wonders, and their provocations ; “ Forty years.”

“ As in the bitter provocation, in the day of “ Temptation in the wilderness.”

The first particle, “ As,” is a note of comparison. It is a point of wisdom to notice sins of former ages. Their Kind. In this instance, “ The Temptation:” their Cause, “ Hardness of Heart.” The Effect, “ Provocation of God.” The Judgment, Exclusion from “ The Rest.”

Eph. v. 3.

Sins are not to be “ named among us,” for approbation, or imitation, but should be recorded for detestation and avoidance ; for there is no sin, which others have committed, of which the seed is not in ourselves.

In the comparison is,

1. The particular Transaction, “ Meribah.”
2. The particular place, “ In the wilderness.”
3. The particular time, “ According to the day of Temptation,” forty years.

They chode with and provoked Moses, and so tempted Jehovah-Jesus ; and Moses said unto them, Why chide ye, (Meribah,) with me ? Wherefore do you Tempt (Massa)

Ex. xvii. 2-7.
See also Num.
xx. 13. As they
began so they
ended, manifest-
ing the same heart
and disposition,
where they chode
with the Lord
also, as well as
Moses.

Jehovah? In chiding with Moses, the Servant of Christ, they ultimately Tempted the Lord Christ, and so provoked him to swear in his wrath, &c. ; but if we now chide with The Lord Christ *immediately*, as well as *ultimately*, what will be our doom? CHAP. III. 7.

In this great *instance of providence*, is a greater *mystery of grace*; Old Testament *examples* are New Testament *instructions*. The Historical events were *Types*, the Spiritual defections were *Similitudes*. Contrasts are between opposites, comparisons are of similars. A Type is a lower form shadowing a higher. Now, the Spiritual evil deprecated is exactly the same, viz. unbelief; but the Historical transactions were only figures. "The things contained in them were all designed by God for our instruction. 'The things done of old, were,' as Justin Martyr speaks, 'fore-declarations of the things of Christ;' and Tertullian, to the same purpose, 'prophecy, or prediction, consisted in things as well as words;' and Chrysostom distinguisheth between "prophecy by speech, or words, and prophecy by examples, or actions." The distinction, however, which I have mentioned between what is, strictly speaking, typical; and what is held up as an example, or warning, is, I think, important in the consideration of God's concurrence with the *substrate matter* of sin; for, were we to make the Israelites' unbelief a fore-ordained prophetic type, and not the

Owen.

1 Cor. x. 11.

Types and Similitudes.

Owen, p. 43.

CHAP. III. 7.

occurrences only, with which that sin was connected, we might imply, that God concurred with the obliquity of the sin also; which all would disclaim.*

Oba. 1.

God's ancient judgments were ordained to be our examples. The Jews have a saying, "That, which happeneth to the Father, is a sign, or example, unto the children;"

1 Cor. x. 11.

which St. Paul, perhaps, countenances; and, I think our Lord may, in like manner, have

Matt. xiii. 35.

intimated, that all Psalm lxxviii. relates, in like manner, to the mysteries of the kingdom.

Chap. iii. 9.

We now come to that part of the Psalm, where, I suppose, Messiah himself is introduced as the speaker.

"Where," &c

"*When*," or rather, "*where*," as I think it refers to the place, and not the time—a place, where they lived solely, visibly, daily, upon God's extraordinary power and provision; without the intervention of second causes, man's soul is almost materialized by the fall; thus dependence on second causes is so great a snare. But, in the wilderness, they were raised above this, yet the result was the same: No place will secure from sin and suffering, provocation and punishment. Again, they were shut out, in a great measure, from the seduction of others, and,

* Of the many historical types in Scripture, perhaps there is none more eminent than the coming out of Egypt. I should think, that it was directly mentioned, as a type, at least twenty times.

in addition to these many motives to obedience, the line of duty was plainly marked; yet they sinned grievously, and as they sinned, so they suffered; they sinned in the wilderness, and their carcasses fell in the wilderness. For *no place, nor outward state of things, as such, can exclude the principles and causes of sin and punishment.* Man's principle of sinning is in himself, and God's principle of punishment is in himself, viz. his justice, and, therefore, alike every where. Whithersoever sin can enter, punishment can follow.

"Your Fathers." Much wisdom appears "Your Fathers." in urging the example of those Fathers, of whom the Jews so greatly boasted; there, Matt. iii. 8, 9. also, appears a particular reason for mentioning the generation of the wilderness; for though, in their Talmud, it is said, that 'Abraham sits at the gates of Hell, and will not permit, that any transgressors of Israel shall go in thither;' yet, notwithstanding the peculiar privilege, which this generation had, and which Messiah was challenged to rival, they, nevertheless, acknowledge, John vi. 31. that the generation of the wilderness have no part in the world to come.

"Tempted Me." In striving with Moses, 1 Cor. x. 9. they tempted Christ *directly*, though not *immediately*; so do men now, when they strive with his ambassadors. *In general*, every sin is a tempting of God. Num. xiv. 22. Num. xiv. 22, mentions "ten times," before the

CHAP. III. a.

oath of God, which, according to Owen, the Hebrew Doctors reckon as follows :

1. Ex. xiv. 11, which was from Fear.
2. Ex. xv. 24, Murmuring.
3. Ex. xvi. 2, 3, Ditto.
4. Ex. xvi. 19, 20, Disobedience.
5. Ex. xvi. 27, 28, { Sabbath-
breaking.
6. Num. xx. 3, Chiding.
7. Ex. xxxii, Idolatry.
8. Num. xi. 1—3, Complaining.
9. Num. xi. 32, Lust.
10. Num. xiv. Unbelief.

“Tempting God,” is a distrust of his ways, after evidences of his power, and experiments of his goodness, sufficient to confirm us in the stability, and certainty of his promises. The Israelites doubted God’s presence, after pledges of his mercy, and proofs of his power. It is called, tempting God, not from the formal nature of the sin, but from the effect. The quality of their sin, in particular, was provocation, chiding, or striving with their Maker. They tempted, by *presumption* and *distrust*. Of either we have an instance in Num. xiv. ; of the latter, ver. 1, of the former, ver. 44, 45 ; both arise from unbelief ; yet it was not unbelief absolutely, but as it brought forth its effects, for all these sins may be resolved into their spring ; they are but an especial sign, cir-

Ex. xvii. 7.

Isa. xiv. 9.

Num. xiv. 1, and
44, 45.

cumstance, and effect of unbelief, and this is the Apostle's conclusion. CHAP. III. 9.
Heb. iii. 19.

We have hitherto spoken in the general of the sins of Israel, in the wilderness, being correspondent with the sins of this dispensation; but it is remarkable, how particularly similar sins are prophetically denounced.

The people were complainers; "These are complainers:" In Num. xiv. 44, 45, the sin was presumption, to which 2 Pet. ii. 10, answers, "Presumptuous [are] they, self-willed;" Num. xvi. 32, and Jude 11; Num. xvi. 41, Murmuring, comp. Jude 16: But the greatest of all the sins was that, which is recorded Num. xxv. 9, which I shall examine more directly, as a prophetic type. By comparing Ps. lxxviii. 2, with Matt. xiii. 11—13, and 35, I think we learn, that it, parabolically, relates to the mysteries of the kingdom, even to "the last generation;" comp. ver. 6: this is confirmed by 1 Cor. x., where those historical events are expressly declared to be typical. I would notice three temptations, the two former by way of introduction to the latter. Num. xl. 1 with
Jude v. 16.
Num. xiv. 44, 45.

2 Pet. ii. 10.

Num. xvi. 32 with
Jude v. 11.
Num. xvi. 41 with
Jude 16.

Num. xxv. 9.

Ps. lxxviii. 2 with
Matt. xiii. 11—13,
and 35.

1 Cor. x.

1. By unbelief of the report of the spies, the Israelites lost the power of going up to take possession of Canaan. To this Ps. lxxviii. 9, probably refers, and, I think, it, mystically, relates to the Church by her unbelief, losing "the powers of the world to come." Num. xiv.
Ps. lxxviii. 9.

CHAP. III. 2.

Num. xxi. 4-6.

Ps. lxxviii. 2f.

Gal. iii. 1.

Jos. xxii. 17.

Dent. iv. 2, 4.

Num. xxvi. 65.

2 Thes. ii. 11, 12.

Num. xxiv. 23.

2. The other Temptation, to which I alluded, was loathing the manna; for which, "Anger also came up against Israel, because they believed not in God, and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna for them to eat," &c.; so that loathing the manna was distrust of God's salvation, and, apparently, in allusion to the brazen serpent, the Apostle says to the Galatians, "Who hath spoiled your sight, before whose eyes Jesus Christ hath been evidently set forth crucified among you?" Despising the manna, then, denoted the departing from the simplicity of the Gospel; and, I think, is answerable to the scholastical subtilties of the middle ages. The Reformation was the setting up of the brazen serpent, preaching the doctrine of justification by faith. But the next temptation, the greatest—the last before going into Canaan—the sifting one—the discriminating one—was Moab.*

There is a time when unbelief comes to its height in provocation; of that time, 2 Thes. ii. 11, 12, speaks, and to the coming events, I believe, it refers, "Alas, who shall live when God doeth this?"!

* See Appendix (M.)

APPENDIX M.

1. It appears to me highly probable,

1. That the Beast, xiii. 1—10, which rises out of the sea, is the same as the Beast, xvii. 3, “that shall ascend out of the abyss,” ver. 8. The number of heads, the number of horns, and the blasphemous character being the same.

Compare Luke viii. 31; “they besought him that he would not command them to go out into the abyss.”

2. That the Beast, xiii. 1, and xix. 19, are identical; indeed, this conclusion appears inevitable, upon the two-horned beast being proved to be the same as the false Prophet, which Mede long ago established.

3. It would also, of course, follow, that the Beast, xvii. 3, is the same as xiii. 1, and xix. 19, as also, xi. 7; but the identity of xvii. 3, with xix. 19, may have an independent proof, by comparing xvii. 14, with xix. 16, and 19. The Lamb overcomes the beast, with his ten horns, because *he* is Lord of lords and King of kings; so, also, he, who sits upon the Horse, is King of kings and Lord of lords, and he overcomes the Beast and the kings of the earth.

4. This Beast appears the same as the Gog of Ezekiel.

(1.) Compare Rev. xix. 17, 18, with Eze. xxxix. 17—20.

(2.) Compare, also, the expression, “It is done,” Rev. xvi. 17, connected with the Battle of Armageddon, with Eze. xxxix. 8.

(3.) Compare, also, the just retribution, Rev. xiii. 10, with Eze. xxxix. 10, which we have seen, (Appendix H.) to have been a marked feature respecting Gog.

5. We have already seen, that the Gog of Ezekiel is the Assyrian of Isaiah, (Appendix H.)

6. The Assyrian of Isaiah has, I think, been shewn, by Dr. Holmes, and others, to be “The Man of Sin;” compare, especially, 2 Thess. ii. 8, with Isa. xi. 4; also with Isa. xxx. 27—33.

7. It, therefore, follows, that the Man of Sin. 2 Thess. ii. 8, is the Ten-Horned Beast, Rev. xiii. 1, &c.; but, if

APPENDIX M. we can establish this, by independent proofs, the whole circle will be in a manner rivetted.

(1.) The Man of Sin is "the Son of Perdition." *i. e.* according to the Hebrew phrase, he is the one doomed to perdition; so the Beast, Rev. xvii. 8, and 11, "shall go into perdition."

(2.) The destruction of the "nations," Rev. xix. 15, and 21, is by the sword, that proceedeth out of the mouth of the King of kings; with this compare 2 Thess. ii. 8, and Isa. xi. 4.

11. I think, then, these prophecies bring us clearly to the Great Anti-Christ of the Last days. Any diligent student of Prophecy will be able to *ramify* this connexion, through Zec. xiv., Joel iii., Dan. xii., &c. I wish now to lead to the same conclusion from the typical history we have in hand.

1. The identity of the two-horned Beast, Rev. xiii. 11, with the false Prophet, Rev. xix. 20, has, I think, been established by Mede, as I have already observed.

Mede's Syn-
chronisms.

2. The Beast and False Prophet, Rev. xiii. 1, and 11, and Rev. xix. 20, appear to allude to Balak and Balaam; compare the "enchantments" of Balaam, the soothsayer, before Balak, with the miracles of the False Prophet before the Beast, Rev. xiii. 14.

Joe. xiii. 22.
Num. xxiii. 23.
Num. xxiv. 1.

(2.) They are destroyed together; compare the destruction of Balaam, and the Midianitish kings, Num. xxxi. 8, with the destruction of the Beast, and the false Prophet, Rev. xix. 20.

(3.) Compare the Armies, by whom they are destroyed.

[1.] The Beast is destroyed by the Lamb, and his followers, Rev. xvii. 14, xix. 19.

[2.] The followers of the Lamb are the hundred and forty-four thousand, Rev. xiv. 1, because,

§ 1. They "follow the Lamb *whithersoever* he goeth," Rev. xiv. 3.

§ 2. They are Priests, denoted, in Rev. xiv., by the Father's name being written in their foreheads, in allusion to Aaron, called, "the Saint of the Lord," Ps. cvi. 16, from having Holiness to Jehovah upon his forehead: they are the "first fruits," which the Priests were also

considered. The Priesthood, in Rev. xix. 14, is marked by the Priestly robe, and the work they have to perform partakes of the nature of a sacrifice, Eze. xxxix. 17, 19.

§ 3. The hundred and forty-four thousand, Rev. xiv. 1, twelve thousand out of each tribe, Rev. vii. 4—8, allude to the Army, that were to “avenge the children of Israel of the Midianites,” twelve thousand “*chosen*,” out of every tribe a thousand, Num. xxxi. 4.

§ 4. Their not being defiled by women, Rev. xiv. 4, refers to that army, already mentioned, who were not defiled in the matter of Baal-peor, Deut. iv. 3, 4.

§ 5. They have the Priesthood, which Phinehas had before obtained, because of his behaviour in that very matter; comp. Num. xxv. 12, 13, Eze. xxxvii. 26, Rev. i. 6, and 1 Pet. ii. 9.

3. The hundred and forty-four thousand appear to be those spoken of Rev. xv. 2—4.

(1.) They are in the same place, Rev. xiv. 3, “before the Throne;” ch. xv. 2, They are “on,” or by the “Sea of Glass,” in allusion to the Laver, which was before the entrance to the Holies.

(2.) They are in the same employment, singing, and with Harps, Rev. xiv. 2, 3, xv. 2, 3.

(3.) All that dwell on the earth worship the Beast, Rev. xiii. 14; but these “were redeemed from the earth,” Rev. xiv. 3, and, therefore, have got the victory “out of the Beast,” &c. But if it be said, that they got the “victory *over* the Beast;” so do the hundred and forty-four thousand; comp. Head II. (3.) [2.] § 3.

(4.) The Song of Moses is, I conceive, properly speaking, that which is recorded in Deut. xxxii. The Song in Exodus xv. *was sung by Moses* and the children of Israel, yet, I do not see that it is properly the Song of Moses; but, in Deut. xxxi. 19, it is expressly said by the Lord to Moses, “write ye this song for you,” &c. It is also clearly a prophecy, first of the rejection, but also of the future restoration, of Israel, and the latter day glories of the Church, composed of Jew and Gentile: St. Paul quotes, “Rejoice ye Gentiles with his people,” Rom. xv. 10, to prove, that the elect Gentiles, gathered during this dispensation, shall jointly rejoice with the

APPENDIX M.

Jews at Messiah's Second Advent; but the language of Rev. xv. so much resembles Ex. xv., and the destruction of Pharaoh, the Dragon, being also included, I suppose allusion is made to that Song also. From all these points, I think we are led to the conclusion, that the great trial, typed by the matter of Baal-Peor, is the last great trial, before the entry of the Church into "The Heavenly Country."

4. The discovery of Balaam as the type of the two-horned beast, (Head 11,) leads us also to connect it with the prophecies of Peter, 2 Epis. ii. 15, Jude 11, and Rev. ii. 14; from this, some hints of a practical import shall be deduced.

(1.) St. Jude says, v. 2, "Beloved, making all diligence to write unto you concerning the common salvation, I was constrained to write unto you, exhorting to contend (as in an agony) for the faith once delivered unto the saints;" the following verse states why St. Jude was thus constrained to urge the contention for the faith in this vehement manner; v. 3, "For certain men have crept in, of old fore-ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master, God, and Lord, Jesus Christ." The following verse alludes, in the general, to the typical history of the wilderness; "But I wish to remind you, you who once knew this, that the Lord having saved the people out of the land of Egypt, the second time destroyed those that believed not." Ver. 14, shews us, that these enemies of the Lord shall be in the Last days; "And Enoch also, the seventh from Adam, prophesied unto these, saying, Behold the Lord cometh," &c. The 17th and 18th verses seem to refer directly to Peter's second Epistle; "But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own lusts of wickedness;" with this compare 2 Pet. iii. 3.

We will now compare Jude, Peter, and the Apocalypse together, in order to elicit as much of the revealed truth as we can.

Peter tells us, that there shall be False Teachers

Bp. Middleton.

2 Pet. ii. 1.
2 Pet. i. 1.

among those, who have obtained precious faith, who APPENDIX M.
privily shall bring in heresies of destruction.

St. Jude farther tells us, that they will be Separatists. Jude 19.

Before we mention the heresies introduced by the false teachers, we must distinguish their own sins, which move them to vent their heresies. This St. Peter marks plainly to be "through covetousness," v. 3, as was the case with "Balaam, [the Son] of Bosor, who loved the wages of unrighteousness; but," adds the Apostle, "he had a reproof of *his own* transgression, the dumb ass, speaking in man's voice, hindered the phrenzy of the Prophet." 2 Pet. ii. 3.

The heresies, which they shall teach, will be in the general "turning the grace of our God into lasciviousness;" casting a stumbling-block before the people; inducing them to unwarrantable liberties, probably under the pretence of Christian freedom, "promising liberty;" 2 Pet. ii. 19.
comp. Rev. ii. 14, with 1 Cor. viii. 7—11, and particularly to commit fornication. They will virtually "deny the Lord (Despotes) that bought them, bringing upon themselves swift destruction:" and, in addition to "denying 2 Pet. ii. 1.
Jesus Christ, as the Lord or Master, (Despotes,) they will deny him as God and Lord." The result will be, Jude v. 4.
that many will follow their pernicious ways or destructions, yet, all the time, will be so connected with the truth, that the truth will, by this means, be evil spoken of; comp. 2 Tim. iii. 5, with 2 Pet. ii. 2.

2 Pet. ii. 10.

Jude.

- | | |
|---------------------------------------------------------------|-----------------------------|
| 1. They will "walk after the flesh in the lust of pollution." | 1. "Pollute the flesh." |
| 2. "Despise dominion." | 2. "Abrogate dominion." |
| Amplified { presumptuous }
{ self-willed } | [are they] |
| 3. "They tremble not at blaspheming glories." | 3. "And blaspheme glories." |

Answerable to each of these severally, is what St. Jude says, "Woe unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam," Jude 11.

432 APPENDIX M. THE LAST ANTICHRIST.

APPENDIX M. [which he taught,] for reward, and perished in the gain-saying of Core."

We now learn what the three unclean spirits, like frogs, are, which proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

The unclean spirit, out of the mouth of the false prophet, is the error of Balaam, *i.e.* defiling the flesh.

The unclean spirit out of the beast, Rev. xvii. 8, whom we before proved to be the man of sin, and, therefore, the lawless one, (Head 7.) is the despising, and even abrogating of dominion; this is the "gainsaying of Core," with the two hundred and fifty princes.

The unclean spirit out of the dragon is clearly the persecution of the Christ mystical; in other words, it is "blaspheming glories," or the way of Cain, "who slew his brother, and wherefore slew he him? Because his own works were evil, and his brother's righteous." In turning the grace of God into lasciviousness, they deny the Lord who bought them; for what was his end in giving himself for us, but that he might "redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works?"

In abrogating dominion, they deny the lordship of Jesus, from whom all power is derived, and, in blaspheming glories, they deny him as God.

The practical lesson, which I draw from this, is, that the next temptation coming upon the Church, is the sifting discriminating temptation; the last, before entering the promised land; the greatest temptation, which will sever the precious from the vile.

And who will say, that these unclean spirits have not gone forth in our land? Are there not teachers, separatists, holding a very low standard of conduct, united with those, who are destroying dominion, and with those, who persecute the true followers of Christ?*

* Instances are not wanting, not simply of the violence of an unruly mob, but of the magistrates binding a man over to keep the peace, for only repeating a passage of Scripture. A gentleman was threatened, by the lords justices of Ireland, that he should not have the protection of the police from a mob

Answerable to the temptations were the proofs, "Where your Fathers . . . proved me." To prove is to learn by experience, whether the thing be so, as Joseph proved his brethren; so also Gideon put the Lord to the proof.

CHAP. III. 9.
"Where your
Fathers . . ."
"proved me."

Gen. xlii. 15, 16.

Judges vi. 30.

Taken in the general, the proof was of "Mercy and Judgment," "The goodness and severity of God." We may instance Ps. lxxviii. 38, &c. for goodness to his people, and, ver. 49, for severity to his enemies; with respect to his people, though their heart was not right with him, yet he, full of compassion, forgave, or "*covered*" their iniquity, referring to the propitiatory; but, with respect to his enemies, "He cast upon them the fierceness of his wrath," &c. We have an instance of God's dealing judicially towards those, who were nominally his people; when "he gave them their request, but sent leanness into their soul."

Ps. ci. 1.

Rom. xi. 22.

Ps. lxxviii. 38,
and 49.

Ps. cvi. 15.

If we go through the temptations more particularly, we shall find this to have been proved as God's general character. In the first of the forty years' temptations, God was put to the proof, whether he were "long-suffering," according as he had said, "Jehovah, Jehovah El, merciful and gracious," then comes "long-suffering;" but that, which Moses

Num. xiv.

Ex. xxxiv. 6. 7.

that had already nearly succeeded in assassinating him, because he had in his house two preachers of the Gospel. Surely this is worse than would have been permitted by the heathen Romans.

Acts x x. 40.

CHAP. III. 9.

Viz. in Ex. xxxiv.
6, 7.

Pa. cvi. 8.

Deut. i. 42, 43, 45.

Nam. xvi. 22.
Jude v. 22.

Nam. xii. 1.

For Aaron was
not the principal,
see v. 10.

Jude 11.

wishes to call into immediate exercise, is the long-suffering of God, which he, therefore, first puts forth, "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, Jehovah, long-suffering," &c.

The Lord declared his power, (which, in the language of our Church, he does 'most chiefly in shewing mercy,') for, "nevertheless, he saved them for his *Name's* sake," (as he had proclaimed the *Name* of the Lord,) "that he might make his mighty *power* to be known;" thus the Lord commenced the forty years of his forbearance.

In this temptation, they also proved, that God is a God that hideth himself from the presumptuous.

In the matter of Korah, we likewise see judgment and mercy; judgment in destroying Korah, mercy in being open to the intercession of Moses and Aaron. Jude, perhaps, alludes to the different manner, in which the Lord dealt with the presumption of Korah, and that of Miriam, of which she had before been guilty, "And Miriam spake, (also Aaron,) against Moses.... and they said, Hath Jehovah indeed spoken only in Moses? hath he not, also, spoken in us?" for this the Lord punished her with leprosy; "And, behold, Miriam, leprous as snow!" Now, Jude speaks of some who perished in the gain-saying of Korah, ver. 11, but of others, saved "with fear.... but hating even the garment

spotted by the flesh," alluding to the law CHAP. III. 9.
 concerning Leprosy, and, as I suppose, to Jude 22.
 the particular case of Miriam, who, although Lev. xiii. 62.
 her sin was "as the sin of Korah;" yet the
 Lord had mercy on her, because of inter-
 cession; thus the Lord deals, in mercy,
 towards his people, but in justice with those,
 whose spot is not the spot of his children.

In the next temptation, we find the Lord, Num. xvi. 46.
 upon Aaron's intercession, "in wrath re-
 membering mercy."

In the chiding at the waters, we find, The Num. xx. 13.
 Lord, Merciful and Gracious; here was even
 unmingled mercy to all, but (Moses) the re-
 presentative of the Law.

In the next temptation, when the Israelites Num. xxi. 5.
 loathed manna, the Lord sent fiery serpents.
 They loathed, as I before observed, the simpli-
 city of Christ; the Lord sent fiery temptations,
 the messengers of Satan, that old Serpent,
 to buffet them; as well, probably, as their
 own fiery lusts, to bring them back to rely
 on Christ crucified, "in the likeness of sinful
 flesh," and here he was "evidently set
 forth," as "the Lord . . . bearing away ini-
 quity, transgression, and sin;" here we again
 behold "goodness and severity," goodness
 in chastening those, whom he loved, seve-
 rity in sending occasions of falling amongst
 the others.

To conclude this head, in Num. xxvi. ult. Num. xxvi. ult.
 we find "proved" the certainty of the Lord's
 accomplishment of his purpose, and his faith-

CHAP. III. 2.

fulness in his threatenings; and thus he is displayed as, "The Lord . . . by no means clearing the guilty," as our translation renders that clause. From all this, we should view God's kindness, even to the incredulous, as an encouragement to believers; yet, at the same time, notice, that no outward blessings are sure evidences of Fatherly love.

How watchful ought we to be! by open sins, we prove, whether God be he, to whom vengeance belongeth; by secret sins, we prove, whether he be omniscient; by covetousness, whether he be provident; by despair, whether he be merciful.

"They saw my works."

The second general head, in aggravating their sin, is "They saw my work." The former clause, they "proved me," denoted what *God is*. This expression, "Saw my works," refers to what *he did*. In the Heb. it is "work," in the singular; in the Greek it is "works," in the plural; taken collectively, as a whole, it was one great combined work, in sending redemption unto his people, by one constant miracle, from passing the sea to passing Jordan. Taken separately and individually, there were many displays of his power and glory, for he is alike great in the aggregate, and great in detail; one mark of infinity.

1. There was the highest evidence; they could not say, "We have heard with our ears, and our Fathers have declared unto us," for "*they saw*" his works; this is

Ps. xlv. 1.

"Saw my works."

enough to convince even the incredulous. CHAP. III. 2.
John xxi. 20.
What clearer evidence could be given?

2. The nature of the works should have "My works,"
Num. xiv. 22.
been overpowering; they were above nature, and glorious, such a display of power as in dividing the sea; majesty, as on Sinai; severity, as in Egypt, and on Korah; providence, both to the just and unjust, by sending quails and manna; "yet, in this, they did not believe the Lord their God." See Deut. i. 30,
32.
God's works on nature affect not obdurate hearts.

3. There is a farther aggravation, in the period of God's long-suffering, namely, "forty years." They proved him, by particular instances, although they saw his general care. It, probably, alludes especially to the manna, which, the Jews seem to acknowledge, was that, which called for belief, and this patience and providential care continued for forty years, *after the Lord had denounced them.* Oh, how should we admire God's long-suffering! Our souls had been in hell ere this, had it not been for that blessed attribute. "Forty years."
See John vi. 20,
31.

By the Apostle, the space of time mentioned (viz. the forty years,) is applied to the people's seeing the works of God. By the Masorites, it is referred to God's indignation against them. Owen observes, "these things Owen.
being absolutely commensurate in duration, it is indifferent, to which the time specified is applied;" and, in ver. 17 of this chapter,

CHAP. III. 16.

it is applied to God's grief, as it is in the Psalm, by the Masorites; that, however, I think, is proposed in the way of an adversary objecting: for, had the forty years been confined to God's grief, it would have intimated, that the oath was at the end, instead of at the beginning, which it was.

The Apostle, also, by this method, marks, that it was the same people, with whom God was grieved, concerning whom he swore. Every year was replete with instances of their unbelief, and tokens, both of God's forbearance and displeasure; but some hearts are so hard, that neither ministry, miracle, misery, nor mercy, can mollify them.

Chap. III. 16.

“Wherefore, I was grieved with this generation.”

The Apostle here interposed a note of inference, which refers God's grief to the whole forty years provocations. We must not confound God's decree, and the *execution of his decree*; or cut off the rest of the links of God's predestination; as with respect to election, there is vocation necessary, as also justification, and conformity to Christ, &c.; so non-election, or denial of grace does not condemn us, unless we refuse vocation, &c.* Now God's oath was in the beginning, and yet this includes the whole extent of the forty years; so the Israelites' subsequent sins, and not God's oath, were the immediate procuring cause of their destruction; the execution of the oath had respect to all their

* So the expression, “lest they be converted” looks, for upon their being converted, he would heal them, whatever his intention concerning them might have been.

provocations, for the act of reprobation was only "giving them up to their own hearts' lusts." The language of Psalm lxxxi. seems to suppose the case of a people walking in God's ways, after his having withdrawn his restraining grace, and after the strivings of his Spirit have ceased; for the Lord says, "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." Now this was after the oath; thus is implied, that, *upon such a supposition*, God's oath would not have prevented their entering into Canaan, had they subsequently walked according to his ways, and not fallen into those sins, by which they were cut off; for the oath of God does not infuse evil, but does only withdraw grace, for as, according to the schoolmen, predestination puts nothing into the thing predestinated; so also God is said to harden, not by infusing evil, but by not infusing grace; but, then, as Austin says, "How great patience soever God affords, who will repent, unless God give repentance?" It is said, that the Lord Christ was "grieved," or "wearied," attributing affections of the mind to Messiah, is strictly applicable to him after his incarnation; and there must have been something analogous (says Maclean,) previously, else the language would convey either no ideas, or else erroneous ones. That, which appears here in-

CHAP. III. 19.
Reprobation is
the not infusing
grace.
Ps. lxxxi. 12.

Twisse in
answer to
Cotton.

Maclean on Heb.

CHAP III. 19.

tended, is such a frame or habit of mind or heart in Christ, as *had the people of that generation for its object*; it includes his judgment, concerning the greatness of their sins, with all their aggravations, and his determinate will to punish them; nor do I think this implies any change in God: it is only the relation of his unchangeable attributes of holiness, justice, &c. (that is, his very nature,) to the changeable and sinful creature.

Danger in following a multitude.

The objects of the Lord's loathing were the generation, the whole generation, with but two or three exceptions; men are apt to think, that there is safety in following a multitude, even "to do evil," but there is more danger in a sin when the sin of the multitude, for it thus becomes national, as well as individual, and, therefore, will bring national judgments, as well as the future retribution, which will visit individuals.

"And said."

"And said." Not that it is recorded that God used these words; it probably denotes rather the sense of the mind than the outward expression.

"They always err in heart."

"They always err in heart." Heb. "A people erring." It notes a people that cannot cease from sin, not "they have erred;" but the invariable, unceasing, habitual bias; not in outward conversation only, "but in heart;" not a speculative error of mind, but a practical aberration from choice and inclination, through the impulsions and seductions of corrupt affections.

They did not, in general, *notionally* and *formally* judge, that sin, *as sin*, was better than obedience; but *practically* and *particularly* they judged, that it was better for them to do the things wherein their sin consisted, than to omit them; and the error of the heart, in preferring the ways of sin before obedience, with its promises and rewards, is the root of provoking sins and rebellions against God.

“And they have not known my ways.” Ways are attributed to God metaphorically, and that both actively and relatively; of the former, are two kinds; his secret ways or his decrees, and his manifest ways or his works. His works are called his ways, as thereby “they see his goings;” they are “the footsteps of Deity.”

“And have not known my ways.”

Rom. xi. 33.
Isa. lv. 9.

Ps. cxlv. 17.
Deut. xxxii. 4.

Ps. lxxviii. 24.

Relatively, God’s “ways” are the ways God would have us to walk in. To this last, the expression here appears specially to refer; indeed, actively taken, God’s ways had been noticed, when it was said they had “seen his works.” The sense here is in accordance with what God says, Ps. lxxxi., “Oh that Israel had walked in *my ways*, I should soon have subdued their enemies,” &c.

Ps. lxxxi. 12.

Ps. lxxxi. 12.

Now “tempting” is a distrust of God; and that, together with “proving,” or putting him to the proof, is not barely to disbelieve the promises, not unbelief in the general, but to disbelieve them under some peculiar attestation of God’s goodness and power;

CHAP. III. 10.

Ps. xxv.

Compare also
v. 4, 5, 6, 9, 10,
14.

Ps. lxxviii. 41.

Ps. lxxviii. 22.

hence, I am inclined to suppose, from the connexion here, as well as other parts of Scripture, "that God's ways" are his ways of salvation, and dispensations of grace; take, for example, Ps. xxv., where David is pleading only on the score of abounding grace. Ver. 11. "For thy name's sake, pardon my iniquity, for it is great;" continues v. 12, "What man is he that feareth the Lord? him shall he teach in *the way* that he shall choose." And in this xcth Psalm the exhortation is to trust in the Rock of Salvation, which the Israelites of the wilderness neglecting to do, were destroyed. This is correspondent with the lxxviiith Psalm, where it is said, "They tempted God, and limited the Holy One of Israel," which sin, in the preceding verses, is defined, "They believed not in God, and trusted not in his *salvation*." Now the tempting God in Ps. xcv. and lxxviii. being the same; and the exhortation in Ps. xcv. being to rejoice in that, which the children of the wilderness neglected, viz. the Rock of Salvation, which sin, in Ps. lxxviii. is called not trusting in God's salvation, and which appears answerable to the "not knowing of God's ways"* in this xcth Psalm; it is,

* This meaning of the expression "God's ways," appears to correspond with the opinion of Dr. Owen . . . For the ways of his law and worship, who should know them, if they (the Israelites,) did not: they heard God himself proclaiming his own law on Mount Sinai; and they had it afterwards written

therefore, upon the junction of the two, the error of the heart, *with its concomitant of want of faith in the instituted means of recovery and salvation*, that occasioned the fall in the wilderness. It was not their sins simply, but their sins in connexion with want of faith, or "unbelief," as the Apostle expresses it. Let not any, then, despair, who knows, and is willing to trust in, God's "way" of salvation, even Jesus, the Living Way.

CHAP. III. 19.

Ch. iii. 19.

The "not knowing," may be either *simply*, or *relatively*, either mere want of knowledge, or not knowing what might be known; the first is *nescience*, which embraces what cannot be known,^a what may not be known,^b and what is meet not to be known.^c

Nescience and ignorance.

a Job xli. 7.
b Deut. xxix. 29.
c Acts i. 7.

But the text does not, I apprehend, speak of *nescience*, but of *ignorance*; and this may be,

Acts xvii. 23, 26.

1. *Simple*, which may extenuate punishment;^d yet sacrifices under the law^e shew ignorance to be a sin, or,

d Luke xli. 46.
e Lev. xv. 27, &c.

2. *Wilful*, which may be from using means too slightly,^f or neglecting them, as in the parable of the supper, or of absolutely rejecting them; and to neglect or reject means is to turn *simple* ignorance into *wilful*. Of this last, I conceive, our text speaks. They saw

f 1 Chron. xiii. 3.

by him on tables of stone; and for the residue of his institutions, they received them by fresh revelation, seeing them all exemplified in the erection of the Tabernacle, and in the practice of the service of it.

CHAP. III. 11.

God's works, but knew not his ways, of which his works were the sign. The ways of the Lord can only be spiritually discerned, but they were spiritually blind; for they that know his ways will put their trust in him.

Ch. III. 11.

“Concerning whom I swear,” &c. Our translation of the Hebrew has “unto whom;” but it does not appear that the oath was to the congregation, but to Moses individually;

Num. xiv. 20, 21.

I, therefore, follow Boothroyd.

Our translation of the Greek is, “So I swear,” &c., to which, I think, there are great objections.

1. It makes an unnecessary difference between the Greek and Hebrew.

2. It creates a difficulty, producing an anachronism in the text, by making the forty years murmurings the cause of the oath, which was at the commencement of the forty years; and,

Thirdly, if I mistake not, it confuses the argument of the Apostle, whose object, I think, is to prove, that the source of all their failings, and of their ultimate excision, was unbelief. The Hebrews of the Apostle's days might say, there is no danger of our falling into idolatry, and joining to Baal-Peor; no, but, says the Apostle, there is great danger of your being cut off for unbelief.

I, therefore, render it, “As I swear in my wrath, if they shall enter into my rest?”—“They erred in heart,” because

God had withdrawn his grace from them ; CHAP. III. 11.
the occasion appears to be put for the
consequence. They erred in heart, and
knew not his ways ; as he swore they
should not enter into his rest, the erring
in heart was from themselves, the not know-
ing God's " ways" of recovery was from
denial of his saving grace, and of the gift
of faith ; the effect was, their carcasses fell in
the wilderness.

" My rest." The pronoun " my" may be " My rest."
taken either efficiently (as I have taken "*my*
ways,") or subjectively, as Dr. Owen judges,
" my rest" here should be understood, to
which I most fully assent. " The Tar-
gumist," he adds, " renders these words ' into
the rest of the house of my sanctuary,' as he
speaks elsewhere. ' This is my rest for
ever,' which place is cited by Rashi on these
words." Canaan largely, and Jerusalem par-
ticularly, have been declared both typically
and prophetically, as ultimately and for ever
to be the place of God's rest.

Owen, 677.

The rest is the same, though distinct from
the inheritance ;^a it implies condition as well
as place.^b I think, in this Epistle, it em-
braces Time, Place, and Condition.

1 Chron. vi. 31.
1 Chron. xxviii.
2.
3 Chron. vi. 41.
Ps. cxxxii. 5, 6,
13, 14.
Isa. xl. 10.
Ezek. xlviii. 35.
Zec. ii. 10.
Rev. xxi. 3.
a Deut. xii. 9
b Judg. iii. 11, 30

1. A Time. Chap. iv. 4, " The seventh ;"
v. 9, " A sabbatism."

2. A Place. Chap. iii. 18, 19, and iv. 6,
" Some must enter *therein*."

3. A necessary Condition *i.e.* Faith, iv. 3,
" We believing, enter into that rest," *i.e.*

CHAP. III. 18.
Chap. xii. 22.

virtually, "Ye are come unto Mount Zion," &c.

Obs.

An observation, which evidently presents itself here, is, that God is pleased, sometimes, to grant great outward means to those, on whom he does not work effectually by his grace; ordinances, providences, afflictions, mercies, the Israelites wanted not, yet God

Dent. xxx. 6.

did not circumcise their hearts, that they might live. He gave them not "eyes to see, nor ears to ear:" he did not exercise an effectual work of inward grace, during their enjoyment of outward means; nay, they enjoyed these means for forty years after the oath.

Owen.

"And," as Owen observes, "this is not the state only" of the children of the wilderness, but, in such instances, God shews what is the way of his holiness and severity with all sinners, who fall into similar provocations; for hereon the Apostle grounds his exhortation and caution, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

Ch. iv. 11.

The Jews say, "The generation of the wilderness have no part in the world to come;" and I think the seeing God's works, or, as it is expressed, his "*glory and miracles*," and yet rejecting him, appears analogous to the crimes of the Jews, in Messiah's days, in attributing his power of working miracles to Beelzebub, and rejecting the very evidence of their senses: this, the Apostle urges, "doing despite to the Spirit of Grace," &c.

Tzeror Hammor
in Gill.
Num. xiv. 22.

Ch. ii. 4.; x. 29.

Moreover, it appears clear to me, that the rest, into which the generation of the wilderness did not enter, is the very same, which is left for those, to whom the Apostle wrote; "the sabbatism, which remains for the people of God," was not appropriated even by the generation that entered into Canaan with Joshua, although the land be part of the promise.

CHAP. III. 12.

Ch. iv. 1. 9.

Ver. 12. The Apostle proceeds to argue upon the different words of the Psalm.

(1.) First, upon the exhortation, "Harden not your *hearts*."

Ver. 12. "Take heed, lest there be in any of you an evil *heart* of unbelief."

Ch. iii. 12.
"Take heed."

(2.) Upon the word "*To-day*." "Exhort one another every day, whilst it is called *to-day*," &c.

Ch. iii. 13, 14.

(3.) Upon the word "Provocation." "Harden not your hearts, *as in the provocation*." "For who are they that hearing did *provoke*? were they not all that came out of Egypt by Moses?"

Ch. iii. 15.

Ch. iii. 16.

(4.) Upon the period, "forty years."

Ch. iii. 17.

(5.) Upon the Oath. "But to whom sware he?" which the Apostle answers, by shewing that the word "*they*" means unbelievers, or "*them that believed not*."

Ch. iii. 18.

(6.) The Apostle then draws the conclusion, that it was not their particular sins, but "UNBELIEF," which was the cause of their not entering in.

Ch. iii. 19.

CHAP. III. 12.
Ch. iv. 1.

(7.) The Apostle infers, that the promise is yet unoccupied, or unappropriated.

Ch. iv. 2.

(8.) Proves it, by the same glad tidings being preached to us.

Ch. iv. ver. 2,
last clause; ver. 2,
first clause.

(9.) Of contraries there are contrary consequents, the only ground of exclusion being unbelief; so of admittance, faith, and "a promise being left of entering into *his* rest."

Ch. iv. 1.

"We believing, enter into *that very rest*," that is the rest of Christ, as he said, "As I swear, if they shall enter into *MY* rest," viz. *HIS* rest, concerning which the promise is left.

Ch. iv. 5.

(10.) The Apostle introduces, as I conceive, new matter, in order to urge the force of the word "*my*." "If they shall enter into *my* rest;" for although this rest be a rest of him who is God, yet it is not God's rest from the works of creation, for they were finished outright; "And truly the works were finished from the foundation of the world." "God *did rest* on the seventh *day*;" that rest is long past, that ended with the seventh *day*. But the characteristic of "rest" is applicable to every seventh.

Ch. iv. 4, last
clause.

Ch. iv. 5.

It is true "God *did rest* from all *HIS* WORKS;" but this, in the words of Messiah, is '*MY REST*;' "If they *shall* enter into *my rest*:" so that there is an opposition expressed between God, *HIS* rest, and Christ's, *MY* rest; also, between past and future, "*God did rest*," and "*If they shall*." And, thirdly, there appears an implied opposition

between the seventh *day* and the *Sabbathismos*. CHAP. III. 12.
Ch. iv. 9.

Ver. 10. "For he that is entered into his rest, Ch. iv. 10.
"he also hath rested from his works, as God did
"from his own."

The "He," I apprehend, is our High Priest, who has pierced the heavens, His Ch. iv. 14.
work of redemption being completed: let us
endeavour to stand fast by faith in his work. Ch. iv. 11.

In v. 12, the Apostle, I conceive, makes a transition from Christ's prophetic to his priestly office, by a title (The Word,) which most fitly denotes the one, and which, by the Jews, was very commonly attributed to the other. The remainder of v. 12 and v. 13, describe his priestly dignity, and power to discern the *inwards* of our spiritual sacrifices.

Ver. 14. "Seeing, then, that we have a Great Ch. iv. 14.
"High Priest."

i. e. "The Word of God," "The High Priest of our Profession," (as he had before announced, and now proved,) "Jesus, the Ch. iii. 1.
Son of God," as spoken of, ch. iii. 6. "The
"Son over his own house," who has "pierced the heavens," (which is the ground of our confidence;) and this he did, when God declared, "Thou art my Son," "a Priest after the order of Melchisedec." "Let us hold fast profession," (he being, as was said, the High Priest of our profession,) for if we Ch. iii. 1.

CHAP. III. 12.
Ch. III. 6.

hold fast, we are of the house of that Son of God.

Such appears to me to be the outline of the following argument, which we now propose to examine more in detail.

Ch. III. 12.

“Take heed, brethren, lest, at any time, there be in any of you an evil heart of unbelief, in apostatizing from the living God.”

In this verse is,

1. The dependence in general of the exhortation on the foregoing Psalm.

2. The *title*, “Brethren.”

3. The *caveat*, “Take heed,” or “Beware,” or “See,” as ch. xii. 25.

Bishop's Bible.

4. The *constancy*, “At any time.”

5. The *subjects*, “Any of you.”

6. The *object* of dehortation, “An evil heart of unbelief.” This alludes apparently to Num. xiv. 11.

7. Farther described by the effect; “In apostatizing,” probably refers to Num. xiv. 4.

8. From whom, “The living God,” which refers, I conceive, to the oath, Num. xiv. 21, “As I live,” &c. But the dissuasive has an immediate reference to Messiah's prophetic office, therefore we should consider Messiah, the living God, in the relation of Prophet to his Church.

John vi. 68.

“Wherefore.”

1. *The dependence*. Our authorized translation throws all the verses, from 7 to 11 inclusive, into a parenthesis, and thus affixes the “wherefore,” v. 7, to the “take heed,”

v. 12; but that can scarcely be, as the CHAP. III. 12.
 Apostle argues regularly and closely upon
 the various words of the quotation; I rather
 think it is thus: 'That exhortation which
 the Holy Spirit prophetically announced in
 David, I now practically enforce with a spe-
 cial application to you.' It is part of the
 "All Scripture," which is written for our
 learning, &c.

2 Tim. iii. 16.

2. *The title, "Brethren."* Thus removing "Brethren."
 all jealousies; it, moreover, shews, that the
 best of Saints have need of caution against
 the worst of evils.

Exhortations should be in all kindness: Obs.
 "entreat" rather than "rebuke;" not domi- 1 Tim. v. 1.
1 Pet. v. 3.
 neering, but in meekness instructing. By 2 Tim. ii. 25.
 the meekness of wisdom be teachers; it is Comp. James iii.
1 and 13.
 wise meekness to be an ensample in meek 1 Pet. v. 3.
 wisdom. Thus, with the title of Brethren,
 are urged apostolic commands, and admo- 2 Thes. iii. 6, 15.
 nitions, prohibitions, and reprehension, shew- James ii. 1, and
iii. 10.
 ing that they proceed not from anger, but
 from love.

3. *The caution.* Great circumspection is "Take heed"
 needful.* A careless profession will issue in a Eph. v. 15.
 great distress,^b if not in apostasy, secret or b Can. v. 1-7.
 open,^c for any one defect, whether in matter, c Matt. xiii. 4.
 manner, or motive, is enough to denominate
 an action evil; but 'unto that which is good
 there must be a concurrence of all necessary
 circumstances.' Heedfulness consists,

(1.) In a due consideration of our dan-
 gers. "Seeing ye invoke a Father who 1 Pet. i. 17.

CHAP. III. 12.

judges impartially, according to the work of each, *conduct yourselves in fear* [during] the time of your sojourning." 'I dare not sin,' said one, my Father is the Just Judge; I dare hope for mercy, the Just Judge is my Father.' "Happy is the man that feareth always;" a fear not of *distrust*, but of *diligence*; a *diffidence* of self, a *confidence* in God; a restraint of the flesh, without bondage of spirit; so that there is *liberty* without *looseness*.

Prov. xxviii. 14.

Luke iii. 11.

(2.) In considering the especial nature of those snares to which we are exposed, from our circumstances in life, calling, natural temper, education, age, time, country, &c., many, I am persuaded, class themselves wrongly; for example, many call themselves poor, when they ought to be watching against the temptations of the rich. When the people came to John the Baptist, and asked what they should do, he answered, "He that hath two coats, let him impart to him that hath none." If we look at the context, we shall perceive that this is not to mark the *extent* to which we should give, but to classify who, amongst the people, should be denominated the rich, or the givers, and who receivers.

Lev. xxvi. 21.
Margin.

(3.) *So to take heed as to avoid.* If ye walk, at all adventures, with me, "that is," says Owen, "carelessly, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins:" that shews, indeed, how hateful carelessness

is, whether we take it that the Lord will punish CHAP. III. 12.
seven times as severely, because of our care-
lessness, or that our carelessness will in-
crease our sins sevenfold, and that the Lord
will punish accordingly.

(4.) *And to resist.* The negligence and Eph. vi. 10, 11.
sloth of professors is marvellous, as if there
were no sin, Satan, world, or flesh to resist;
whereas Satan is going about seeking whom he
may devour; sin is going about, seeking whom
it may deceive. It is remarked by Gouge,
“The men of Laish dwelt careless . . . quiet,
and secure,” whereupon they were sore sur-
prised by their enemies. Judges xviii. 7,
&c.

4. *The constancy.* “At any time,” noting “At any time.”
constant and persevering vigilance; be atten-
tive to duty on all occasions. The Psalmist set
the Lord *always* before him; when Abraham Ps. xvi. 8.
was ninety and nine, after so many tests of
obedience, it was still “Walk before me, and
be thou perfect.” “It is good,” says the Gen. xvii. 1.
Apostle, “to be *always* zealously affected Gal. iv. 10.
in a good thing.” So Peter, “I will not be 2 Pet. i. 12.
negligent to put you *always* in remembrance.”

5. *The subjects.* “Any of you.” You who “Any of you.”
have left Judaism, &c. and if we reflect on what
the Hebrew Church had given up, how much
they had done to denote their sincerity, and
that yet with them there was need of great
caution, may we not fear, that if a season of
persecution were now to arise, that many
would draw back?

CHAP. III. 12.

Again, "Any of you." The Apostle addresses them collectively, to take heed, that there be none among them with an unbelieving heart; this must include, taking heed to one's self, as the particulars are included in the general; it will be no good to have been a builder of the ark, if we are not of Noah's family; but they come short of their duty, who only look to themselves, "This ought ye to do, but not to leave the other undone;" 'Keep the vineyards of others, but neglect not your own.' The same kind of expression is repeated to the same purpose, in the recapitulation, "Watching" mutually, overseeing with diligence, "lest any among you fall from the grace of God;" hence godly watchfulness over the whole body against the first symptoms of backsliding, is the duty of believers. "Am I my brother's keeper?" said the first murderer; and every neglect of another has somewhat of murder in it. "Thou shalt not hate thy brother in thine heart; rebuking, thou shalt rebuke thy neighbour, and thou shalt not bear iniquity for him."

Song i. 6.

Heb. xii. 15, 16.

Obs.

Comp. 1 John iii. 11—15, with Lev. xix. 17.

1 Cor. ix. 16.

1 Thea. v. 11.

This is a duty incumbent on some, by office, of which the Apostle was an example, but on all by love.

How fearfully defective are we of brotherly love in this our day; and the entire want of communion and discipline in our Church, together with the evil of many separate

communions, make it a duty exceedingly difficult to discharge. CHAP. III. 12.

This godly jealousy may be easily distinguished from "evil surmisings." They are opposed in their sources, manner of working, and ends; godly jealousy is a solicitous care, proceeding from love; suspicion, a vain conjecturing, proceeding from curiosity, vanity, or envy; *this* works by vain babbling, and defamation; *that* by prayer, tenderness, and mutual exhortation; the one is commonly behind the back, the other to the face; the one is for the derogation of our brother, the other for the exaltation of Christ. 1 Tim. vi. 4.

6. *The evil deprecated*, which is an evil of sin, not of punishment. "An evil heart."

1. In its principle, "An evil heart of unbelief," alluding, apparently, to the history, "How long will it be ere they believe me?" Num. xiv. 11.

2. In working . . . "departure from God;" also alluding to the history, "wherefore hath the Lord brought us into this land . . . let us return unto Egypt," leaving the camp of Israel. Grot. Hammond, Whitby, Wells, in Slade.
Num. xiv. 3, 4;
Acts vii. 20.
This appears to me to favour the using of Scripture in an accommodated sense; I grant, however, that it is a practice much abused now-a-days.
John xx. 27.

"A heart of unbelief," appears to be more than simply, 'an unbelieving heart,' which may denote defective faith; whereas, this appears to be a heart evil from absolute unbelief as its ruling principle.

The Heart is the primary *subject* and *cause* of sin; yet not as the heart, but as 'an evil heart,' in the general, and here, in

CHAP. III. 12.

Prov. iv. 23.

Acts xi. 23.

Luke vi. 45.

special, as “a heart of unbelief;” hence the necessity of “keeping the heart with all keeping, for out of it are the issues of life;” “with purpose of heart” must we “cleave to the Lord,” for the heart is the treasury of all that is either good or evil in man.

Acts xv. 9.

Tit. i. 15.

1 John v. 4.

“*Of unbelief.*” Faith and unbelief are contraries, and, answerably, have contrary operations; faith purifies the heart, unbelief defiles the whole mind and conscience; faith overcomes the world, unbelief draws back to Egypt. As faith is the greatest God-honouring grace; so unbelief is the greatest provocation of God, of which a sinner can be guilty. It gives the lie to all the properties of his nature, and the whole revelation of his will. Hence all is included in this alone, “He that believeth not.”—

Mark xvi. 16.

Unbelief may be either { *Negative*, Where men never had the means of grace, 1 Cor. xiv. 23, 26;
or
Positive, Where men believe not, who enjoy the means.
And this may be either { *Refusing* to believe the word, when first preached;
or
Rejecting the word, which had been once received.

John vi. 44, 45.
Rom. viii. 7.

There is the same fundamental remote cause of unbelief in all, viz. the depravity of nature. But the next immediate, and proper cause, is peculiar to each individual, according to whether of these preponderate.

The depravity of { *The Mind*, either from { *Prejudice*, John v. 44; vii. 46; *Self-righteousness*, Rom. ix. 31, 32; x. 3;
or
Ignorance, 2 Cor. iv. 4; superinduced by the Devil, in addition to the darkness of the Fall.
The Will, John v. 40; vii. 17; not only man's natural impotency, but he puts forth a positive act of the will against God.
The Affections, John iii. 19.
Again, we may view unbelief as either { *In general*, When a man believes not the truth;
or
In special, When a man believes not the truth and grace to belong to himself.

In the first, a man has neither *appropriation*, *approbation*, or *recognition* of the truth of grace. CHAP. III. 12.

Unbelief, in special, may be,

(1.) When men receive "the knowledge of the truth," but "receive not the love of the truth;" this is historical or dead faith, which the devils have most perfectly.

(2.) When men have knowledge of truth, and *approbation*, consenting that the Law is good, but want a particular *application* and *appropriation* of it in the heart; this is that temporary faith, which still remains unbelief: they know and approve the truth, but yet make not true use of it. Thus, when faith is distinguished

Into {	Of Miracles, which may be either	{	Historical.	{	Active, as 1 Cor. xiii. 2.
			Temporary.		or
			Passive {		As Acts xiv. 9, 10, which persuasion has some special revelation for its object.

They are not four kinds, or *species*, of faith, but they are four significations, or uses, of the term *faith*, for all may meet in one and the same subject. It is this last only, which is properly, I apprehend, opposed to unbelief.

S. Simpson on
Unbelief.

Unbelief is not only the cause of all other sins—it not only makes void all remedial means—but it aggravates sin to the utmost that can be pardoned. Many suppose, that 1 Tim. i. 13, makes unbelief an extenuating motive, and not a cause of aggravation; but, I think, Simpson has

1 Tim. i. 13.

S. Simpson on
Unbelief.

CHAP. III. 12.

It is emphatic.

John xv. 22.

shewn otherwise. He makes the "*oti*,"* not *causal*, but *adversative*, "Although I did it ignorantly," &c. The unbelief of Saul was not the cause of his obtaining mercy, nor is it Paul's object to extenuate, but aggravate his sin, and to exalt the mercy of God; this is all true; I would not, however, alter the translation. "But I obtained mercy," I understand thus; 'In me was the greatest exemplification of mercy,' as 'Herein is love;' that is, Herein is the greatest exemplification of love. "Here is the patience and the faith of Saints," *i. e.* Here is the greatest exemplification of those graces: so, "But I, [indeed,] obtained mercy;" "In me was, *indeed*, the greatest possible exemplification of mercy; "*for*," or "*because*," I was not only a blasphemer," &c. but, in farther aggravation, "I did it ignorantly in," or "by unbelief." Some sins of ignorance truly are extenuating, that is, of simple, or negative ignorance, as I have styled it; John xv. 22, appears to me a pertinent illustration, "If I had not come unto them, they had not had sin;" not absolutely, but comparatively, their sin would not have been of the same presumptuous character; "but now they have no cloak for their sin;" their ignorance of Messiah is no longer simple nescience, but wilful or presump-

* A friend of mine has pointed out, that Estius has the same interpretation.

tuous ignorance, for which no sacrifice was provided, and it was this aggravating blindness of unbelief of which the blaspheming persecutor was guilty, and conversion, under these circumstances, was the great marvel of mercy.

CHAP. III. 12.

John xii. 40.

Many are apt to think it a duty not to believe. Why call a serpent a fish? Faith is your duty, whatever your sins be; it may not be your duty forthwith to be assured, but it is your duty to go to him who can assure you: Thou hast done ill to sin, thou wouldst do worse not to believe.

Obj. But the greatest of sinners, are they to believe? Yes; ungodly men are to believe. Faith justifies, not as a *quality*, but as a *relation*; not as altering the *disposition*, but the *state*. *The work of God is to believe.*

Rom. iv. 5.

7. "In apostatizing." It denotes a continuous course of departure. Sin is not an isolated act; but every sin has in it the seeds of hell: one step involves an eternal aberration from Life and Love, if not arrested by mercy and grace. Will ye also go away? says Jesus. "Lord, to whom shall we go?" &c.

"In Apostatizing."

8. "The Living God." No point, (says St. Austin,) is to be mistaken with more danger, none to be studied with more diligence, none to be understood with more profit.

Heb. iii. 12.

Life is an excellency added to being; the

Goode.

CHAP. III. 12.

Goode.

Seric.

Gale.

Isa. xl. 17.

only source of action, and spring of all enjoyment. In what it consists, who can tell? What constitutes the difference between substance inert and senseless, and substance endued with sensation and knowledge? but that there is life variously modified, vegetative, animal, intellectual, yet distinct from the substance, to which it adheres, is as easily discerned by its operations, as it is inscrutable in its cause. We cannot, with precision, form the least idea of abstracted essence, much less can we comprehend spiritual essence, least of all are we acquainted with infinite essence, spiritual and abstracted. However, Life in God is a pure activity, which never ceaseth, nor abateth; he rather *is*, than *has*, Life. All things, if compared with God, the FIRST BEING, are said not to Be; comprehending all in himself, he has being itself, as it were an infinite, boundless ocean of uncircumscribed existence; all things else are in a continual fluctuation, and, therefore, cannot, in a strict and proper sense, be said TO BE EXISTENT; all mortal nature being on the confines, yea, in the midst of corruption, is an empty shadow of being.

No one enters a second time into the same river, neither can any apprehend the same frail essence a second time in the same state, because the celerity of its mutation quickly dissipates it; nothing of nature is permanent.

Jackson.

Again, no creature can be said *absolutely* CHAP. III. 12. TO BE, because it depends on another; neither is *being* its due, but with relation to its cause: How can that properly be *Ens*, which is produced out of nothing, and of its own nature returns to nothing? All creatures have a tincture of their primitive nothing, yea, more of nothing than something. If compared to God, they deserve not the name of being.

Isa. xl. 17.
Job.

Thus *Ens*, or 'Being,' is, properly, attributable to God alone, whose being depends not on another, but on himself, (others only are, while they exist;) his being, depending on his own essence, he is in no way contingent.

Dan. iv. 35.

Thus he designates himself, "*I am*;" Ex. iii. 14. that is, 'He who is,' which denotes plenitude of Essence; a changeless Eternal *Now*, that fills all duration. That, which is truly said 'TO BE,' is not future, nor past, but is without beginning or ending.

In a passage, (evidently, in my mind, referring to Christ; for Jehovah introduces himself as "King of Israel," and his Goel, or nearest of kin.) He affirms, "I [am] the First, and I [am] the Last,"* which denotes,

Isa. xlv. 6.

Comp. John i. 42.

Eph. v. 30.

Comp. Rev. i. 8,
and ii. 1, and xxi.
13.

(1.) First being.

(2.) Independent being; he could be nei- Gale.

* Article IV. of the Jewish faith; "I believe, with a perfect faith, that the Creator, whose name be blessed, is the first and the last.

CHAP. III. 12. ther from any other, nor of any other, nor by any other, nor for any other, but must needs exist of himself, in himself, for himself, from himself. Creatures are beings, not by essence, but by participation, and reception of essence.

Polhill.

(3.) Absolutely and simply necessary Being ; for existing in and by his own essence, it is impossible for him not to exist. " If God were not," says the eloquent Polhill, " there could be nothing but perfect nullity ; because nullity can never pass that infinite vast gulf, which lies between itself and being, without an infinite God. If God were not, he could not be ; a mere possible God is utterly impossible : for a God he cannot be, unless he be supreme perfection, a pure act, immoveable eternity, and eternal necessity." " This glorious truth can no where be doubted ; not in Heaven, where his face is beheld by blessed Spirits ; not in Hell, where his righteous breath doth kindle fire unquenchable ; not on Earth, whilst any glimpse of Heaven irradiates the godly, or any sparks of Hell awake the pangs of a guilty conscience."

Gen. vi. 26.

Besides the numerous cognate titles, that of Living God is used about thirty times in the Scriptures, only with some variation in the Hebrew ; once Elah, and four times *El*, a title very generally, though not, perhaps, exclusively, attributed to the Second Person ;

Isa. xlv. 22.

" Look unto me, and be ye saved, for I

am El," embracing, apparently, the idea of salvation, and referring, perhaps, to the preceding prophecy of Imanu-EL, God with us, and his being called Jesus, the Saviour, was the fulfilment of that prophecy.

CHAP. III. 12.

Or, perhaps, of Power to save.

Matt. I. comp. v. 21 and 22.

The Title, 'Living God,' is used four times in this Epistle; so it may be well, perhaps, to examine it pretty fully.

III. 12; ix. 14; x. 31; xii. 22.

Life is applied to God,

1. *In opposition* to all false gods; so it denotes the verity of his Essence. Jer. x. 10, is the first place in which it is put in opposition to Idols, and it is remarkable, that it is in the plural; ver. 8, The Stock is a doctrine of Vanity ver. 10, But Jehovah is God of Truth, he is the Living (plu.) Elohim, or Elohim the Living Ones, and King of Eternity. 1 Thess. i. 9, perhaps alludes to this passage, "How ye turned to God from Idols to serve the *living* and *true* God, and to wait for his Son from heaven," The Son of the Living God.

Jer. x. 10.

1 Thes. i. 9.

See also Acts xiv. 15, and 1 Tim. iii. 15.

2. *By way of Eminence*, as some say, to distinguish his manner of acting, every thing is said to live, so far as it is a self-moving principle; so, "In him was Life, and the Life was the light of men."

John i. 4.

Perhaps Joshua iii. 10, should be classed here; "Hereby shall ye know, that the Living God, (El Chay,) is among you," viz. by the waters of Jordan standing on a heap. So should we trust in the Living God, who giveth us all things richly to enjoy. But

Josh. iii. 10.

See also 1 Sam. xvii. 25, and 26; 2 Kings xix. 4, 16; Isa. xxxvii. 4, and 17; 1 Tim. iv. 10; vi. 17.

CHAP. III. 12.

this does not much differ from the third head.

3. *Effectively*, as He is "The fountain of Life."

(1.) Natural; Acts xvii. 28.

(2.) Spiritual; Ps. xlii. 2; Hos. i. 10; to this the Apostle refers, Rom. ix. 26. These are both *El*.

John xvii. 2.

2 Cor. iii. 3, and
v. 16, come under
this head.

(3.) Glorious; John xiv. 19; Ps. lxxxiv. 2; (This is also *El*;) The heart and flesh both cry out for the Living God, that is, I conceive, *effectively*, the longing after immortality.

Isa. xiv. 23, and
Rom. xiv. 16.

4. *Essentially*. For the Life of God is God himself; comp. Isa. xlv. 23, with Rom. xiv. 10; he, swearing by himself, says, "As I live:" it is, moreover, a glorious testimony to Jesus, the Apostle applying it to him.

Compare with
this Matt. xxvi.
63.
Deut. v. 26.
See also Jer. xxiii.
26; Comp. ver.
23, 24.
Rev. vii. 2.

In the first place, in Scripture, where the Title, "Living God," occurs, it is used *Essentially*; and it is remarkable, that, (as, in the first place, opposed to false Gods,) it is in the plural, "The Living (plu.) Elohim; so that, so far from the unity of the divine Essence excluding plurality, or personality, the personality appears founded in the manner in which the Essence exists, whether as revealed absolutely, or comparatively, to Idols, who cannot be a plurality in unity.

Living God, in all these senses, is applicable to Messiah. He is "Being;" He is

“The Being of Beings;” The Life of the Living; the Reason of the Rational; the Intelligence of the Intellectual. CHAP. III. 12.

We will inquire more largely, *how* Messiah is the Living God; and with what authority the Apostle’s assumption, that he is so, would come to a Hebrew; and, lastly, the dignity and efficiency derived to Messiah’s prophetic office, upon the consideration of his fulfilling that office as such.

But now, in inquiring, *whether* a thing be, and *how* it is, either seems to claim precedence; for if we know not *what* is meant, we cannot tell *whether it be so*; and if we know not *that it is*, it is superfluous to inquire, *how it is*. We will, first, then, give a summary of the preceding context, to prove, that Messiah is here styled, Living God, as prophet to his church, and proceed to the inquiry, *how*; concluding with the last head in a way of practical observation.

Christ must, I conceive, be intended, because the Apostle’s main scope is to stir up the Hebrews to keep close to Christ, whom they professed; the same title is used afterwards to inspire terror, and that would make the designation very suitable in dissuading from apostacy; and the preceding context carries it the same way, for we have already seen, that it was Christ, whom they tempted these ten times; and He, who instructed Moses, and the Church, under the Old Testament dispensation, “is God,” and Chap. x. 31.

Heb. iii. 4.

CHAP. III. 12.

Num. xiv. 21.

The "Son," ver. 6; and, in relation to that history, he is here styled, "The Living God," alluding, as I conceive, to the oath, "As I live, saith the Lord," and it is "his voice," which we are to hear, ver. 7, and this involves the prophetic office. Hence,

Christ, as the Living God, is prophet of his Church.

It is said, "The Prophets, do they live for ever?" but, with respect to his Prophetical office, as well as his Priestly, we may say, "He ever liveth;" for, I apprehend, the constitution of Messiah's person, as God-man, comes into his Apostolic office, as well as into his Priestly, or Kingly. Serle remarks, that Prophecy, under the Law, was defined to consist in five parts.

Prophecy.

Num. xi. 27—29.

1. Doctrine. In this sense, most probably, Eldad and Medad prophesied, or expounded, the institutions given from God, and the relation they bore to Messiah, Num. xi. 27—29.

2. Thanksgiving, as 1 Chron. xxv. 1—3.

3. Admonition, or denunciation of God's judgments.

4. Prediction.

5. Exposition. Thus Aaron was Moses' Prophet, or expositor; so the Apostle is supposed to mean, 1 Cor. xiv. 1.

The proper discharge of the Prophetical office, under the two principal heads, at least, viz. the first and fourth, requires the GOD-MAN.

For the first, refer to John i. 18 ; iii. 13 ; CHAP. III. 12.
 vi. 63 ; Matt. xi. 27. All the treasures of John i. 18 ; iii. 13 ;
 vi. 63 ; Matt. xi.
 27.
 wisdom and knowledge are derived to that
 humanity, as united to the Son of God.
 In like manner, respecting the fourth head,
 the Lamb, by worth, prevailed to open the Rev. v.
 Book ; and, "*as he had been slain,*" there-
 fore, directly parallel to the constitution of
 his person for the discharge of his priestly
 office, the God-man alone could, by right,
 pierce into the futurity of God's Eternal
 Decrees.

Use. Let believers comfort themselves in
 their living Head, the Basis, as of *being*, so
 of all enjoyment. Acts xvii. 26, and 28 Acts xvii. 26, and
 28.
 compared, shew the infinite completeness in
 him, as 'The Life,' as Ps. xxxvi. 8, 9, shews Ps. xxxvi. 8, &
 9.
 his sufficiency for the creature. Thus,
 as Prophet, he is the fountain of Life, his Prov. xiii. 14 ;
 iv. 27.
 'words are spirit and life ;' we are "born of
 incorruptible seed," by (the instrumentality of)
 the "Word of God ;" so is Christ, as Prophet,
 the "quickening Spirit" to his Church ; thus
 the consideration of him, as essentially and
 causally "The Life," should be of great en- 1 Tim. iv. 10.
 couragement to our hope, but of great terror
 to the wicked. Heb. x. 31.

"But exhort yourselves every day, whilst it is
 "called to-day, that not any among you be hardened "Exhort your-
 selves."
 "by the deceitfulness of sin."

In this verse is a mean for preventing Heb. iii. 12.
 apostacy ; a duty prescribed, with the man-

CHAP. III. 12.

ner, and season, of its performance, which is marked by the particle of opposition, "But;" similar to ch. x. 25.

Chap. x. 25.

This exhortation appears to refer to public assemblies for religious worship, because it is grounded on the xcvith Psalm, which seems to have been composed for public worship, and because, in the recapitulatory part of this Epistle, the neglect of this duty of mutual exhortation is opposed to "assembling of themselves together," "not forsaking the assembling of ourselves together . . . *but* exhorting," &c.

There is {	The Exhortation {	Duty, - - "Exhort"
		Persons, - - "Yourselves,"
		Time, - - "Every day,"
		Limitation, "Whilst it is called To-day."
{		The Reason, "That not any of you be hardened," &c.
		The Efficient Cause, "The deceitfulness of sin."

Duty. "Exhort," or "Comfort." It appears to embrace consolatory exhortation. It is used, ch. vi. 18; xii. 5; xiii. 22. "Call one to another," says Jones, as soldiers do in battle; to this Bp. Hall also alludes in his *Hard Texts*.

Persons. "*Yourselves.*" He addresses the multitude as one body, in reference, probably, to the Psalm, "O, come let us sing unto the Lord," &c. As Moses said, that he wished all the Lord's people were Prophets, may we not say, "I would, that all the Lord's people were *Barnabases* to each other;" it is incumbent on all believers mutually to exhort, and suffer the word of exhortation, as members one of another; and

the reference to the Psalm gives the nature of the exhortation, "Let us shout triumphantly in God our Saviour," &c. CHAP. III. 18.

Obs. *Sedulous mutual* exhortation is an eminent mean to counteract the deceitfulness of sin; in reference to spiritual duties, we need invitation, we are so dull and heavy; witness the transfiguration and passion of our Lord; one would have thought, that the emulation of the disciples, at the one, would have roused them, if not their compassion at the other.

Time. "Every day." It implies,

1. A constant readiness of mind for the discharge of this duty. 2 Thes. iii. 12.
Gal. vi. 9, 10.

2. An actual discharge of it on all fit occasions, which are to be watched for, and willingly embraced.

Limitation. "To-day;" including an opportunity as to the advantage, and a limitation of its continuance. After this expires, "He that is righteous," or "just, let him be justified still; he that is holy, let him be sanctified still;" then the door will be shut: by "to-day," therefore, is expressed the whole season of probation, or "The DAY of Salvation," viz. the present Gospel dispensation, whilst there is "the *Light* of the Glorious Gospel." But why is it styled "To-day?" Owen says, "The Word in the Psalm, had, as was judged, on good ground, respect unto some solemn feast, wherein the people assembled themselves to

Lawson observe
that the Sacra-
ments were also
called exhorta-
tions.

John ix. 4.

Rev. xxii. 11.
Ep. Jebb.
Comp. Matt. xxv.
10; Prov. i. 28.

Isa. xlix. 8.

2 Cor. vi. 2.

Owen.

CHAP. III. 12.

Alludes to the
Day of Atonement.

Sibelin Trad.

Heb. ix. 12.

Heb. ix. 24.

Ver. 28.

celebrate the worship of God," which he supposes to have been the feast of tabernacles ; I should rather think, that the allusion is to the day of expiation or atonement, because that was *one* day, and not eight, which the feast of tabernacles continued ; and this day of Expiation was called, by the Jews, distinctively, ' The Day,' in which they also supposed their final doom was fixed, either of acceptance or rejection. " It is the doctrine of the Rabbins, that, on the day of the feast of the new year, God sits in judgment on the actions of mankind, the year before : Three books, say they, are then opened before the Judge Omnipotent, and his Council ; one of these is the book of life, but the sentence is not executed till the day of Expiation." I chiefly rest, however, on the use made, by the Apostle, of ' this day,' in the subsequent part of the Epistle, Christ, in the first place, at his ascension, fulfilling the antitype of the High Priest's entry into the most holy ; His now appearing, *during the whole of this dispensation*, in the presence of God for us, and the promise, that he shall come out of the most holy, " without sin," in his glorious apparel, to bless the people, and this coincides with the High Priest being called ' Apostle,' on the Day of Atonement ; see on ch. iii. 1 ; Head ii. sec. 3.

Either way, however, it amounts to this practical improvement : " While we have

time, let us do good unto all men, but chiefly unto those, who are of the household of faith;" CHAP. III. 12.
 our opportunities are uncertain, so is the day of our death, so is the day of judgment; for "to-day," is virtually limited by death, or may be judicially, by obduration.

Ecc. ix. 10.
 2 Pet. i. 12.
 Rev. ii. 5; Matt.
 xxi. 43, with
 Luke xix. 42.

The *Caution*. "That not." Where means of mollifying are neglected, hardness will follow; in the heart there is a natural proneness to hardening.

Persons. "Any among you." The duty of watchfulness, and mutual exhortation, is extended to all church members; it is incumbent,

1. On some by office; indeed, it appears to have been a particular office in the primitive Church, and one of the three parts of a minister, to which Timothy was wholly to give himself. Rom. xii. 8.

1 Tim. iv. 12.

2. It is incumbent on all, by virtue of love, and this, among believers, distinct from philanthropy, having different principles, motives, effects, and way of expression; the one being an inbred principle of the law of nature, the other, an implanted grace of the Holy Ghost; the one required from a common interest in the same nature, the other from especial interest in the same *new* nature.

The *Cause of Evil feared*. "Sin." The sin dwelling in us, the old man; the Apostle presupposes, that sin is deceitful, and implies, that the deceitfulness of sin will harden the

CHAP. III. 12.

Matt. xiii. 22.

2 Thes. ii. 10.
And in Eph. iv.
22, we have "insts
of deceit."

heart; the way, then, that sin works is by 'deceit;' it is the innate faculty of deceiving, rather than the deceit itself, as, "deceitfulness of riches," "deceitfulness of unrighteousness," *i. e.* the aptitude in these things, considering the state of man, to deceive him.

The Evil to be shunned. Obduration.

How guilty are we of neglect! How careless are we of this work! How justly may God charge the blood of the souls of our apostate brethren on us! and, how blessed is it to be furnished with the tongue of the learned, to know how to speak a word in season to him, that is weary! The Apostle speaks of the generality of primitive Christians, as being so filled with knowledge, that they were able to admonish one another.

Rom. xv. 14.

What is necessary to fulfil this office?

1. The word of truth for our warrant, that those exhorted may "hear Christ's Voice;" however other words may influence the affections, the conscience will be unconcerned; and the sacred Scriptures should not only be *virtually* included, but *formally* expressed. As exhortations, which fail in the truth *materially*, are pernicious, so those, not *formally* enlivened by the Word of God, are *languid*, spiritually considered.

Owen.

2. It should be done in kindness, as the word seems to imply; at any rate, it should be an act of faith, which works by love.

3. It should be backed by example; exhortations should amount to this, "Be ye followers of me, as I am of Christ." We proceed to consider the great evil to be shunned, "Hardness," or obduration.

CHAP. III. 12.

In the example of the children of the wilderness were two great periods :

The examples of the Israelites previous, and subsequent to, the oath.

The first, the Ten provocations previous to the oath ; the second, the judicial hardness, which subsequently pervaded their minds ; for habitual obduracy, or hardness of heart, in sin, comes not on all at once, but gradually ; by receiving the seeds of evil, and enticing thoughts, we come to conceive, and, having conceived, we bring forth sin ; it is perfected by daily practice, which brings custom, and custom necessity ; thus we become miserably enthralled in sin.

James I. 14, 15.

J. Dyke.

The preceding verse referred to the history *previous* to the denunciation ; to that oath, the Apostle, apparently, alluded, in the name, "Living God." The Jews might think, that, in leaving Jesus, they were leaving a dead man ; but he shews, that it was the same Living God, whom their fathers provoked in the wilderness. The verse, which we are now considering, appears to warn against a fate parallel to that of the children of the wilderness, *subsequent* to God's oath.

Hardness of Heart may be considered as a judgment of God, or as a sin of man. According to the view, which I have taken,

CHAP. III. 12.

both would here be included : indeed, I believe they must always go together.

— “ Hardened through the deceitfulness of sin.”

Men, in the commission of sin, design to themselves as much of the pleasure, and as little of its guilt, as possible ; but since the guilt unavoidably remains on the author of sin, man seeks some other cause, besides himself, on which to charge it ; but the corrupted will of man is the sole adequate cause of all his sinful deviations from the Law of God. Even though God swear in his wrath, “ If they shall enter,” &c.

APPENDIX N.

1. *The decree of God, concerning things that shall come to pass, is not a proper cause for any man to charge his sins upon.*

South.

When Devils tempt, or men tempt each other, sin is the sweet bait ; not so with God ; slippery places are *occasions*, not *causes* of sin ; when God tempts, he brings principles to the test ; he only proves ; every dispensation of the Almighty is a touchstone of principle.

Obj.
Isa. vi.
See Appendix on
Isa. vi.

But Isaiah says, “ Harden their hearts,” “ See and believe not,” &c. ; and this passage refers to the same time as the Psalm which we are now considering.

Ans.

The meaning is not, that it was their duty to hear and not to understand, &c., but, that it would so come to pass ; it is not a *precept*, but a *prediction*.

This, and what follows, is partly from J. Mather and T. Gale.

1. *As Hardness of Heart is a sinful thing, so it is*

not from God. God cannot behold sin with approbation, or without abhorrence. The Apostle James proves this from God's unchangeableness; every *good* gift comes from God, and with him is no shadow of turning; the *essential opposite* of good, therefore, cannot come from God.

APPENDIX N.
Jer. xlii. 4.
Ps. v. 4. Hab. i.
13.

2. Yet this Hardness of Heart is not without the divine permission, for He "can do every thing," even illuminate dark hearts, yet all are not illuminated; no, the wicked even are made for God.

Job. xlii. 2.
2 Cor. iv. 6.
Prov. xvi. 4.

3. God has an active providence in things, which are sinful, though not in the sin of those acts.

All sin, according to its formal nature, or reason, is a mere *moral privation*, or *relation*, yet it necessarily requires some *positive* real natural good for its subject; that, which is evil by reason of vice, is good by nature: "Sin is not nature, but the vice of nature."

Austin.

Now, (1.) There is a holy eternal decree concerning whatever comes to pass.

Acts ii. 23; iv.
27, 28.

(2.) Hardness of heart evidently is a judgment from God; as a *moral* evil, it is not from God, but as a *penal* evil it is, for sin is evil, but the punishment of sin is good, and, therefore, from the Author of all good.

(3.) Holy Scripture expressly declares, that there is more than a permissive providence of God about men's sins. "Lead us not into temptation," were a needless petition, nay, an unjust insinuation, if the *holy* providence of God could not do so.

Hos viii. 11;
Rom. i. 28.

The revolt of the ten tribes was "of the Lord." "The Lord stirred up the Spirit of the Arabians," &c. to murder and plunder; they did it for wicked ends, but the Lord to punish iniquity.

1 Kings xii. 15
and 24.
2 Chro. xxi. 16.
So Rev. xvii. 17.

Joseph's brethren sinned, in not being "grieved for the affliction of Joseph," yet they accomplished God's purposes. Pharaoh's heart was hardened by the Lord; the Egyptians were stirred up by God to hate and deal subtilly with the Israelites, and the Church inquires, "Why hast thou caused us to err," &c.

Gen xiv. 8.
Ex. vii. 3.
Ps. cv. 25.
Isa. lxiii. 17.

God, however, hardens men's hearts.

[1.] Not by infusing sin, but by not imparting grace; and when God has withdrawn, no prophet, no sermon reaches the heart.

As Saul, 1 Sam.
xxviii. 15.

APPENDIX N.
Jer. vi. 21.

1 Kings xlii. 23.

[2.] By laying stumbling blocks before people. If the outward temptation be such as suits with the inward corruption. Jeroboam was hardened to his ruin by the awful providence of God's Prophet being killed. "*After this thing*, Jeroboam returned not from his evil ways:" he was hardened by that stumbling block, that God's Prophet should be opposed to God's providence.

The scandalous miscarriages of Professors are great stumbling blocks. "Wo unto the world, because of offences;" and God's own children are sometimes left to fall into scandalous sins; there is a dreadful providence in it. Mather says, though David be now a glorified Saint, yet he does not doubt, but that his sin has been the occasion of hardening a million of souls.

2 Cor. iv. 4.
As Ahab, 1 Kings
xxii. 23, and
Saul, 1 Sam. xvi.
14.

Ps. lxxxi. 12,
margin.

1 Kings xxii. 6.
and 12.

[3.] The Holy God hardens hearts, and blinds men's eyes, by delivering them to Satan. When Samson sinned, his provoked God delivered him into the hands of the Philistines, and they blinded him; thus men sin against God; he delivers them to Satan; and he blinds their eyes; but Satan blinds *morally*, God *judicially*.

[4.] By giving men up to the corruption of their own hearts, which is the chief point in this verse, and which is confirmed by the typical history on which it is founded, "So I gave them up to the hardness of their own hearts." This is the proper cause of sin. Men are in love with their vices; their will is enthralled; and here is all the restraint; they suffer no violence, but from delight; no captivity, but from pleasure. *Sin works deceitfully*; sin accommodates itself to man's humours, as the false prophets did to Ahab; they saw Ahab wished to go to Ramoth Gilead.

Heb. iii. 14.

"For we have been made partakers of Christ, if, indeed, we hold the beginning of our subsistence steadfast unto the end."*

* "Ver. 14. For we are made partakers of Christ, if we keep sure unto the end, the beginning of the substance, so long as it is said, to-day," &c.—*Bishop's Bible*.

The causal conjunction “for,” refers us to the preceding context, with which this verse appears connected, in three respects. CHAP. III. 14.

1. Strengthening the exhortation, by consideration of the grounds of permanence; the great enforcement to perseverance is to shew, that all, who are made partakers of Christ, have this characteristic. Exhort yourselves according to the Psalm, “Let us heartily rejoice in the strength of our salvation,” “*for* we have been made partakers of Christ.”

2. Assigning a reason for *mutual* exhortation, because we are *mutually* members of Christ. We, who truly profess the Gospel, are partakers of one Christ; let us, therefore, exhort *one another*; we are brethren in Christ, let us, therefore, have a tender care of the salvation one of another.

3. But, chiefly, exhort one another *every day*, during the whole of to-day; “*for* we are partakers of Christ, if we hold” out to the end of to-day.

This verse, taken in connexion with the two preceding, appears strikingly to mark the inseparable connexion between God’s decrees of the means and the end. Upon the connexion between means and end, exhortation is grounded, which the elect have faith given them to receive. From the way in which the observation is made, “If we hold fast,” &c. we see our own diligent endeavour is indispensably necessary, to the

God’s decrees of
the means and
end not severed.

CHAP. III. 14.

continuance of our subsistence in Christ, both from the precept, God having commanded us to make use of it to that end, and also from its being in the order and relation of spiritual things one to another, ordained of God to effect it.

There is somewhat of interpretation first to be examined, and then two or three points of doctrine to be deduced.

1. What is meant by "the beginning of our confidence," or "subsistence?" Calvin appears to have been the authority for rendering it 'confidence,' in this place, but he was not followed by our version, until the present authorised translation;* I incline to following the more ancient versions, and render it subsistence.

Comp. ch. i. 3,
and xl. 1.

As Mark i. 1;
John ii. 11.

"Beginning," here may be either *commence-*

* *Wiclif*. "For we bin maad parcerneris of Crist, if netheless we holden the beginning of his substaunce sad into the ende," &c. Hammond also proposes "*His*," instead of "*our*," from a various reading.

A.D. 1522,

In the Paraphrase of Erasmus. "For we are made partakers of Christ, if we keep sure unto the end the beginning of the substance." The same is in the Bishop's Bible.

1574.

1540.

Beck. "We are made partakers of Christ, if we keep sure unto the end, the first substance, so long as it is said," &c.

1589 and 1599.

Barker. "For we are made partakers of Christ, if we keep sure unto the end, that beginning wherewith we are upholden."

1590, second edit.

This Deering follows.

1631.

Meyer. "For we have been made partaker's of Christ, if we hold firm unto the end, the beginning of subsistence." The Syriac interpreter in Meyer, "Then are we partakers of Christ, indeed, if, from the beginning, we hold this hypostasis firm."

ment, or *foundation*, as it is in ch. vi. 1, CHAP. III. 14.
 “Therefore leaving the word of the *beginning* of Christ . . . not laying again the foundation.” The former meaning is given by Leigh, apparently from Trapp, who has the same, “The first act of faith, whereby we begin to subsist in Christ.” Meyer advances the authority of Chrysostom, Theodoret, Theophylact, and Oecumenius, for saying “that faith is thus called, because hereby we come to subsist in a spiritual and divine substance, thus being made partakers of a divine nature, when we are hereby regenerate.”* That by “subsistence,” the divine nature of which a regenerate soul, when truly united to Christ, partakes, I readily grant; and if, in any degree, I differ from such authorities, it behoves to speak with great diffidence; but,

(1.) I doubt whether faith be either the *commencement* or the *foundation* of our spiritual subsistence, though it be that, by which we spiritually subsist; a child is nourished by food, but food is not the source and fountain of a child’s life.

(2.) I would grant that regeneration and faith are simultaneous, in order of time, but I think regeneration is prior in the order of nature; spiritual acting must be from a

* Gouge adds the names of Ambrose, Calvin, Beza, Pareus, Scult. Oecolamp. Gryneus, Deodate, as understanding faith to be the grace here meant.

CHAP. III. 14.

1 John v. 1.

spiritual principle, and not the reverse: thus the acting of faith is a sign of regeneration, as effects are of their proper cause.

Ch. vi. 1.

(3.) To retain the first *act*, or rather acting of faith, appears contrary to the Apostle's exhortation, "Therefore leaving the word of the beginning of Christ." If it be said, that, in the one place, it means retaining the principle, and that, in the other, it denotes not remaining at the first actings of the principle, I think, that would be equal value to my interpretation; for what is the principle? faith in the habit cannot be the source of our regeneration.

I, therefore, understand 'beginning' in the sense of 'foundation,' or efficient cause,* and adopt a meaning, which Gill says may be understood, but which Meyer says, "may best be understood here," viz. that 'Beginning' is used with relation to Christ, and it refers to the title, "The Living God," ver. 13. As the Living God efficiently, he is 'the Beginning of our subsistence,'† and thus

* "Efficient cause." P. Smith says, Christ is called the *Chief* (ἡ ἀρχὴ) of the creation of God, Rev. iii. 14. . . . The abstract term "Beginning," or "Supremacy," is put for the concrete, to denote either the Sovereign in whom the Supremacy resides, (Schleusn. signif. 4,) or the author or efficient cause of the dependent universe, as when Christ is called The Life, and the Eternal Life; the sense is, that he is the Author of Spiritual Life and Eternal Happiness." *Scripture Test.* vol. iii. p. 181.

† The departing from the "Living God" was, because they knew not God's "Ways." The Apostle warns against apostatizing from the Living God. "The Beginning of their sub-

there is a direct opposition. ‘Apostatizing’ is CHAP. III. 14. opposed to ‘holding firm,’ and, therefore, must, I think, terminate on the same subject, as an evil heart of unbelief, or hardness of heart, is opposed to regeneration in the same subject. If we hold fast, we have this subsistence; if we apostatize, we shall have our hearts hardened: “To-day” and “the End,” have mutual relation; and “The Living God” is “The Beginning of our subsistence.” We are partakers truly of him, whom we hold, if we hold him firm unto the end. Beza’s rendering supports this view, though See also Job xxiii. 16. As a heart of stone is opposed elsewhere to a heart of flesh. it be a periphrasis, rather than the literal form of the words.* “The Beginning, whereby we are sustained:” to this Owen objects, because “it makes the Beginning to denote the thing itself recommended unto us, which we are to preserve, whereof the hypostasis mentioned is only an effect, or that, whereby the work of the Beginning is expressed.” Owen’s objection is my confirmation. Beza.

This perseverance unto the end, is alleged by the Apostle, as the evidence of real union; it is an evidence, because perseverance is the

sistence efficiently, as he is “The Beginning of all God’s ways.” “The Lord possessed me,” “The Beginning of his Ways.” According to Parkhurst and Goode, there should be no “in.”

The Apostle, Col. i. 18, appears to refer to Hos. i. 11, alluding, as I think, to both the Heb. and Sept. “The Head,” in Heb. is rendered “The Beginning” in the Sept., and there he is the Beginning, as the efficient cause of regeneration to his Church.

* *Principium illud quo sustentamur.*

CHAP. III. 14. effect, of which, union is the alone adequate cause, and from no other original can it be educed, 'wherefore we have truly been made partakers of Christ, if we hold him firm unto the end.'

We must next enquire, Is the "if" *conditional*, or *declarative*? Not conditional; our future conduct cannot be the condition of our present subsistence; what *shall be*, is the *evidence* and *declaration*, not the *cause*, of our present state. Men are made partakers of Christ, before they continue unto the end, else none are partakers of Christ till their end; but they are not made partakers of Christ by holding fast, else they could not be partakers of Christ before their end; it remains, that their holding fast follows being made partakers of Christ, and if so, then all, who are partakers of Christ, continue such unto the end. Or thus,

All partakers of Christ continue to the end.
Now this continuing unto the end

Either { follows
 { precedes
 { or is simulta- } being a partaker of
 { neous with } Christ.

1. If simultaneous, { In time,
 then either { or
 { In nature.

(1.) Not in time; for how can men be, at one time, partakers of Christ, and continuers unto the end?

(2.) If in nature, then every one, who partakes of Christ, continues to the end, and *vice versâ*. CHAP. III. 14.

2. If continuing unto the end precedes in time being a partaker of Christ, then are there no partakers of Christ, until the end of their lives.

(2.) If it precedes in nature, then, until men continue to the end, they cannot be partakers of Christ ; so their being holders fast of Christ unto the end precedes being a partaker of him.

3. It remains, that holding fast follows being a partaker of Christ.

The words thus explained afford these points of consideration.

- | | | |
|--------------------------------------|---|----------------------------------------|
| 1. The designation of | } | " The Beginning." |
| Messiah | | |
| 2. Regeneration, denoted by the word | } | " Subsistence." |
| | | |
| 3. Faith | | " If we hold." |
| 4. Assurance of Faith . | | " Steadfast." |
| 5. Final Perseverance . | | " Unto the end." |
| 6. Union | } | " Partakers of Christ." |
| | | |
| 7. Free Grace in all this | { | " Are made," we do not make ourselves. |
| | | |

See Owen,
p. 156—6.

These six last appear inseparably connected. Some of them may come under consideration in more eligible places. The doctrine of perseverance is treated in an Appendix.

APPENDIX O.

APPENDIX O.

We have already seen, that our future conduct cannot be the condition of our present subsistence; but then, in saying, "We have been made partakers of Christ, if we hold," &c., is not the converse also true? if we are not made partakers of Christ, we shall not hold the beginning of our subsistence "firm unto the end," we shall prove but dead branches; God, willing to make known his attributes, appears the chief end in creation and redemption; this self-manifestation by one great antithesis, is *on* and *by* the creature.

Rom. ix.

Prov. xvi.

Mal. iii.

Ps. cii.

Goodwin on
James i. 13, 17.

Unchangeableness appears an attribute of God, as essential as eternity, if, indeed, it be not, even in our conception, the same. "I am Jehovah." What is the characteristic? "I change not." Again, in Ps. cii. the creature is put in opposition, "they shall perish . . . and be changed," . . . "but thou art HU," the unchangeable one, strictly and properly for ever "*the same*." Goodwin says, "I call mutability an inseparable property of the creature; for, in James i. 13 and 17 compared, you will find it is made the property of God alone, to be immutable."

Then, to manifest God, as the alone immutable one, its opposite, mutability, must be set out as the inseparable property of the creature, remaining such.

Hence, I suppose, the permission of the fall, hence the basis of our permanence in our recovery, is in him, who is God. The Rock of Ages, *Adon*, the Base of Resurrection Subsistence, the Resurrection and the Life, the Beginning of the creation of God; if our spiritual tenacity continue, if we persevere unto the end, it is an evidence, that our subsistence must be in "The Immutable;" for if we are not made partakers of Christ, our subsistence is creature subsistence, and, therefore, mutable. If this mutability be not displayed in mutation, the creature is

left invested with an attribute of Deity; for if mutation be not shewn in every form of creature, unchangeableness is not *manifested* as an attribute *peculiar* to Deity. APPENDIX O.

Before we enter farther into the Doctrine of Perseverance, we must make some concessions.

1. A man may fall away from true faith, as it signifies the doctrine of faith, called, by Lombard, *Fides quæ creditur*, yet never have been a true Believer, so as to have had the gracious habit of faith, called *Fides quæ creditur*, and one, who ultimately proves an apostate, may be exhorted to continue in the faith, i. e. in the doctrine he has professed, not in his way of professing it. When Messiah says, "If ye continue in my word, then are you my disciples indeed," by '*disciples indeed*,' we understand *true in respect of right qualification* of disciples; and this 'continuance in his word,' is an argument of real cordial believing, which real cordial believing, is the cause of such continuance in his word, and is ever attended with this blessed effect, so that, only such as do continue in his word to the last, were true Believers at first. What follows is chiefly an abstract from Kendall.
John viii. 31.

2. There may be a subsistence begun, which, as far as it goes, is not to be discerned by mortal eye from genuine implantation into Christ; and yet, if it want perseverance, the incorruptible seed is not imparted. A branch in Christ may be dead, instead of fruit-bearing; such shall be severed. Unfeigned faith, and the faith of God's elect, imply, that there may be a counterfeit faith. Some may say, 'Good master,' and 'what lack I yet,' and albeit go away sorrowful; some may receive one truth, and stumble at another; "This is a hard saying, who can bear it?" . . . "From that, many of *his disciples* went back, and walked no more with him." It is he, who *continues to the end*, that shall be saved; the kingdom is appointed to all those, who continue with Jesus, in his temptations. "The thorny ground brings not fruit to perfection," or "to *the end*," in opposition to the good ground, which "brings forth fruit with perseverance." Some, through wantonness, are allured back to the uncleanness, from which they had escaped; some wax cold, when iniquity abounds; but, unbelief of the mysteries, and consequent rejection of the glad tidings of salvation, are the most John vi. 66, and 66.
Lake viii. 14, 15.
2 Pet. ii. 18.

APPENDIX O. general stumbling-blocks, of those, who draw back ; so it was with the generation of the wilderness, "They could not enter in, because of unbelief;" and this appears the connexion with the following context, in Heb. iii.

3. The doctrine of *Perseverance*, and the doctrine of *Assurance*, are distinct; as distinct as the foundation and superstructure; or as truth, and the knowledge of truth; for holding the former, we need not necessarily hold the latter. We say, *all true Believers shall be saved*; we do not say, that *all such Believers are sure, that they shall be saved*; this certainty of the *object*, may very well consist with the uncertainty of the *subject*. We will proceed with one or two propositions.

1. *There is an impossibility of the saints standing, without the especial support of the power of God.*

- | | | |
|------------------------------------------------------|---------------------------------------------|---------------------------------------------------------------------------|
| 1. So many are the oppositions
of the | } (1.) Flesh.
(2.) World.
(3.) Devil. | |
| 2. So great are the weaknesses
of Grace, which is | | } Not able to subsist of
itself;
Apt to be abused by
corruption. |
| | | |

3. So little power, in all other means, to preserve them.

(1.) The flesh is weak, even where the spirit is willing; nay, much of the foundation of the saints' comfort, is in the sense of their own frailties, this having God's warrant, "Comfort ye, comfort ye my people;" How? "All flesh is grass, and all the goodliness of it is as the flower of the field." Surely, if there be any goodliness of the flesh in one better than another, it is that, which is *in*, not *from* the flesh, and is called goodliness of the flesh, because *in it*, as its subject, though not *from it*, as its cause.

The Saints' corruptions are stronger than their graces; they had full possession of them at the first, and they continue to have much to the last; we read, greater *is he that is in us*," not, *stronger is the grace that is from him*. Without him, if not *banished by corruptions*, the saints' graces would *vanish* by themselves: They know, assuredly, that "there is a Law in their members, warring against the Law of their mind," and ever and anon "leading them away

captive unto the Law of sin;" and, were it not that "the Lord reigneth, and doth whatever he will, as in heaven, so on earth," nothing were able to still the madness, which is too often found in the best of his people. All propensions and inclinations to righteousness, the saints acknowledge to be so many derivations from the Father of Lights. Let him cease to irradiate, Goshen would be as the rest of Egypt. Grace is a quality which, like light, depends more upon the efficient, than the subject. The best saints have that within them, which would make them the worst of men; their corruptions were never so much conquered, but that their infirmities continue; these Canaanites may be subdued, but are not extirpated. The most shameful sins are recorded of the most eminent saints, and, as if to stain the pride of all glory, their failure is mentioned, in the particular path of their own honour; such as Moses' meekness, Job's patience, &c.; nay, if the saints were left to themselves, their graces would become occasions of temptation, their knowledge would puff up, &c.

(2.) *The World.* A man must be a fool for Christ, and that is in itself a great temptation, to see one's self thought a fool by those who, perhaps, are far inferior, but who have their intellect regulated by the wisdom of the world: but it must be so; a Christian has different motives, ends, and standards of right and wrong, *e.g.* the world loves magnanimity; Christ, the poor in spirit, &c. The world, though sometimes more modest than to spit in Christ's face, is every where bold to smile behind his back; and, even when it pretends to bow the knee, it doth little less than point the finger at him. Had the saints no other enemy than the world, they could not stand, unless they had God himself to uphold them; every saint has, in the world, a world of enemies. But

(3.) The Devil, the God of this world, is a greater enemy than all the world; he is always tempting the believer, with his "All this will I give thee," provided thou but fall down and worship me; he understands his own interest so well, he will give any thing in the world for the weakest soul that God has chosen out of it. Hence,

There is not only a possibility of the saints' falling,

APPENDIX O. *but an impossibility of their standing, without the immediate support of God's power; as that which alone began, continues their graces.*

II. But, as it is impossible for the saints to stand by themselves, so is it, also, impossible for them to fall finally and totally, in respect of God's purpose to prevent it. Thus the saints are in a possibility of falling away, and yet their falling away is impossible; now, such an impossibility of standing, and impossibility of falling, are sufficiently consistent; as with the bones of Christ's natural body, so with the members of his mystical body, his bones could have been broken as to themselves, yet could not have been broken as to the decree of God to the contrary.

See Kendal,
chap. v. p. 88,
on the Perseverance of the Man
Christ Jesus.

The right consideration of these two points, the saints' inability of themselves, and the impossibility of their falling, in regard of God's gracious support, happily keeps the soul in a pious posture of faith, without leaning to distrust, on the one hand, or presumption on the other; from distrust, because, assurance from the beginning is built on nothing but the faithfulness of God; from presumption, for saints are but men at the best, even when the best of men; and they cannot be preserved by any power, less than that of God, through faith unto salvation; he alone, who made saints, can keep them such. Saints are in more danger than other men, and their faith, as much as any other grace.

There is an impossibility of the saints falling totally or finally, in respect of

1. The sufficiency of God's power to preserve the saints.

There is nothing in this work, that can pretend to involve contradiction; and, consequently, nothing that can render it impossible in itself; and, if not impossible in itself, it is not too hard for God, who "can do all things," "and with whom all things are possible." It is not more difficult to maintain faith in the saints, than to plant it, and, if there were not so much corruption in them as to exclude, there is not so much as to eject it.

2. The engagements of God to employ his power for this purpose: in 1 Pet. i. 5, we have, 1. The end, "Salvation." 2. The means, "Faith." 3. God's keeping his saints in the means to the end, "through faith to

1 Pet. i. 5.

salvation." 4. His using his power in this keeping, "who are guarded by God's power," &c. The perseverance of the saints is of that weight, that it can hang on nothing less than the eternal council of the Father, the infinite merit of the Son, and the effectual energy of the Holy Ghost, and the joint concurrence of all the blessed Three. We know man's will to be mutable, we suspend it on the unchangeable decree of God; we acknowledge the strength of man to be feeble, we suspend it on the power of God.

It is often objected, "Is this not a doctrine, that tends to licentiousness?" No; God's decree is not to save men *in* their sins, but *from* them: they must be purged, ere they can be saved, else they are not in a capacity, either for glory in heaven, or comfort on earth. God, it is true, justifies the ungodly, but all, whom he justifies, he makes godly; nor have they any evidence of their *justification*, but their *sanctification*. Not, 'if he fall into abominations, he shall, nevertheless, be saved;' But, 'ye shall be prevented from falling, that ye may be presented faultless.'

APPENDIX O.

Quest. 1.

Jude v. 24.

Are these graces ours? Are they not God's? Though God promise to engage his omnipotence to make us persevere, yet the perseverance is *our own* also, not God's act only, and so nothing hinders, but God may as well exhort us to work it, as promise, that he will work it. Such exhortations are addressed to "Saints." Phil. i. 1, regenerate souls, who love the means, as well as the end; not unregenerate, who do not object to the end, if they have not to follow the means. Thus Phil. ii. 12, 13, is not so much an *exhortation* to do that which they are *disinclined* to do, but an *encouragement* to do what they are *endeavouring*.

Quest. 2.

Phil. ii. 12, 13.

Are exhortations useless?

Quest. 3.

(1.) *Exhortations and promises have nothing repugnant to each other.* The fear intended to be raised by *exhortations*, is in respect of our *corruptions*, and frailties: The fear intended to be prevented, and extinguished, by the *promises*, is in respect of God's forgetting to be so gracious as to *subdue our corruptions*. Indeed, Scripture promises give no hope, but in case of fear,—no hope in God longer

APPENDIX O. than saints fear themselves,—no *security*, but in case of a holy *suspicion* of themselves,—no *assurance* of relief by the Spirit of God, but in a continued jealousy over themselves: God's promises to keep us, is an encouragement to keep ourselves from evil, not to throw ourselves into evil, and, accordingly, yields a motive wherewith to press an exhortation to keep ourselves, and is not an argument why we should *not* keep ourselves.

(2.) *Exhortations are necessary in regard of the understanding.* The apprehension of the understanding being necessary, that the will may be in a capacity to will, that which the exhortations require, the work of the Holy Spirit is also necessary on the will, without which the will would not work, all the apprehensions of the *intellect* notwithstanding. Thus there are incessantly required, both *exhortations* as to the *understanding*, and the immediate *influence* of the Holy Spirit, as to the *will*, after those exhortations: so God works immediately upon the will, and yet works by means, upon the understanding. The work of the Spirit still proceeds in such a way as is proportionable to the nature of a rational creature; and so leads the will only so far as the understanding directs; but the understanding does it insufficiently, and not *efficaciously* enough to overcome the *sturdiness of the will*, till the work of the Holy Ghost come in to make all sure.

Quest. 4. Does not persevering upon terms suppose a possibility of not persevering, nay, an impossibility of persevering, except upon such terms?

Ans. Clearly; but he who has decreed to make his saints persevere, has decreed to give them grace to perform the condition, necessarily required to their perseverance; and though it be mutable in respect of the saints themselves, yet it is ordained by an immutable decree of heaven.

Aquinas in Twisse. “We say, with Aquinas, (observes Dr. Twisse,) that the efficacious will of God is the cause, why some things come to pass contingently and freely, as well as it is the cause why other things come to pass necessarily. Was the burning of the Prophet's bones, by Josiah, performed any whit less freely by him than any other action of his? or the proclamation that Cyrus made for the return of the Jews out of the captivity? was not this as freely done, by him, as

ought else? yet both these were predetermined by God. The most foul sins, that have been committed in the world, are, in Scripture phrase, professed to have been predetermined by God himself. Upon supposition of which will and divine decree, we confess it necessary, that things determined by him shall come to pass, but how? not necessarily, but either necessarily, or contingently and freely; to wit, necessary things necessarily, contingent things, and free things contingently and freely. So that contingent things, upon supposition of the divine will, have a necessity, *secundum quid*, but simply a contingency; and that the same thing may come to pass, both necessarily, *secundum quid*, and simply, in a contingent manner, ought to be nothing strange to men of understanding, considering that the very foreknowledge of God is sufficient to denominate the most contingent things, as coming to pass necessarily, *secundum quid*."

APPENDIX O.
Twisse, Synod of
Dort, &c. p. 18.

When God promises to make us persevere, he signifies, we cannot do it of ourselves, but shall be enabled to do it, by him.

When He commands us to persevere, he signifies our duty to do so.

When He entreats, he signifies, that we are guilty of neglecting our duty, as also his wish, concerning our duty. These may all very well consist.

We are *unable*, yet *obliged*, yet are *negligent*, yet shall, by God, be made *able* so to do our duty, as to find acceptance with him.

III. From the preceding argument we may make this deduction; that there are *no probabilities of salvation short of grounds of assurance*.

1. *A possibility, that proceeds upon general grounds*, (such as, the nature of God, and the offices of Christ,) *must have more to be said against it than for it*, and, therefore, cannot amount to a *probability*. As God is *infinitely merciful*, so is he *infinitely just*; and the fact is, more fall under his justice, than rise by his mercy; *more are justly condemned, than graciously saved*.

Bp. Barlow's Re-
mains.

2. *Viewing God's love, must have the effect either of begetting reflex love, or not*. If not, we despise his long-suffering, &c.; but if the former, "we love him, because

APPENDIX O. he first loved us;" it is an unquestionable evidence of true grace.

3. Again, *Though Christ have commission to save all that believe*, and though no one be excluded from salvation, provided he believe, yet Christ has no commission to save *any but believers*; and *then the weakest may be assured of salvation* by Christ's offices. Having Christ, they possess all things necessary to life and godliness; and if they have not the certainty *formally*, they have it *fundamentally*. *Weak Faith* is a *strong ground* for confidence; *Dark apprehensions* may be *clear evidences of salvation*.

Chap. III. 15.

The Apostle, I conceive, proceeds to prove, that unbelief was the *primary* cause of the Israelites not entering unto the Land, though their various sins were the *proximate* causes.

Ver. 15. "Whereas it is said, 'To-day, if ye "shall hear his voice, harden not your hearts, as in "the bitter provocation."

The Apostle had urged, that "to-day"* was the season of exhortation. The point

* "The Greek phrase, ἐν τῷ λέγεσθαι, may, word for word, be thus translated; "In this to be said to-day," &c. This is an apparent Hebraism; for the Hebrews do comprise the gerunds under the infinitive mood: and by fixing a preposition, set out the time of doing a thing. This phrase τῷ λέγεσθαι "in saying," is thus translated; Ps. xli. 3, "While they say." The Greek Sept. do translate it in the very same words that are used by the Apostle in this text."—*Gouge*, p. 380.

here pressed is, ‘*the bitter provocation*,’ referring, apparently, to Num. xiv. 1, “How long will this people *provoke me*?” This was “the whole congregation;” and, be it observed, it was at the commencement of the forty years.

CHAP. III. 16.

Num. xiv. 11.

Ver. 16. “For who are they, that hearing, did “bitterly provoke? Were they not all that came “forth out of Egypt by Moses?”

This is the rendering of Whitby.* Mr. Maclean objects, not, however, to the rendering, but that all were not guilty of the great provocation: From this objection I must dissent, because there does not appear to have been a single exception to “all the congregation” that heard, for the hearing does not, I conceive, apply to hearing the voice of the Lord, but to hearing the report of Caleb and Joshua. The Greek is, “hearing, they provoked,” as if the provocation

Num. xiv. 1.

* This is the rendering generally adopted; Stewart mentions, that he follows Griesbach, Knapp, and Titman, and others, in accenting and punctuating this clause; which, in consequence, he thus renders: “Who, now, are they, that when they heard, did provoke? Nay, did not all who came out of Egypt under Moses?”

Dr. Adam Clarke goes the same way, “But who were those hearers, that did bitterly provoke?” and he mentions Chrysostom and Theodoret, in support. Valpy adds the Syriac, and Bengelius, Bloomfield also adopts the same accenting.

Owen, who keeps the common version, yet says, “It is certain, that Caleb and Joshua are principally, *if not solely intended*,” by the exception there expressed.

CHAP. III. 16.

sprang immediately out of hearing the report, and disbelieving it: moreover, throughout the Epistle, the Apostle is heightening the responsibility, of those who hear God, by the Voice of Christ the Son, over those, who were only under the ministration of servants.

See chap. ii. 2, 8;
x. 26-31.

From the example of the universal apostacy of those who came out of Egypt, we awfully learn the necessity of christian watchfulness, and that commencing a good course, will not do without continuance, and progress therein. Let us examine,

1. That, which is, in general, ascribed to them, "They came out of Egypt;" concise, but comprehensive of a work, in which, God was greatly glorified, and they were made partakers of great privileges.

Deut. iv. 34.

2. "By Moses;" by his guidance, and through his miracles; Isa. lxiii. embraces both, Num. xiv. 11, alludes chiefly to the miracles.

3. What was the "hearing?" The report of the spies, who previously went to Canaan to examine; so now, Christ, who has ascended, reports to us. The coming out of Egypt was so great a work, that God held it out as an additional inducement, even to hear his voice, when he spake directly to them in giving the Law; it would be a still greater reason for hearing the voice of his servants, by whose ministry he brought them out of Egypt; how great a responsibility, then,

Ex. xx. 2.

attaches to those, who hear the voice of his Son, who has wrought redemption from a greater bondage, and heavier curse, and who calls us, thereupon, to enter into 'his rest.'

CHAP. III. 16.

4. The Sin ; they "bitterly provoked."

Hosea xii. 14, touching, as I suppose, on the mystical application of these passages, has the same expression, "Ephraim provoked him to anger most bitterly."

Hos. xii. 14.

(1.) It was after a great redemption from bondage, Ex. i. 14 ; iii. 9.

(2.) With great power, Deut. ix. 29.

(3.) With great tenderness, Isa. lxiii. 8, 9.

But kindness works not on the obstinate, neither do the extraordinary works of God affect the incredulous.

Obs. Many hear the word of God, not to their advantage, but to the aggravation of their sin. Confessedly, it is a great privilege to hear the joyful sound ; but privileges are as men use them : Hence the Gospel is to some a savour of death. We may have 'the means of grace,' without 'the hope of glory.'

Obs.

Isa. liii. 1 ; Acts xiii. 41.

Ps. cxlvii. 19, 20.

Isa. viii. 14 ; Luke ii. 34.

Obs. Numbers are no infallible mark of a true Church, or a safe condition. "He," says Owen, "that would choose his party by tale, would scarce have joined Caleb and Joshua" against the six hundred thousand. God may, perhaps, always *preserve* some, yet he may *reserve* no more than the legal number of witnesses.

Obs.

Ex. xii. 37.

Num. xiv. 29, 30.

CHAP. III. 16.

Obs. Past redemptions, or a begun work of grace, is no ground of security. Oh, let us pause, and apply it. The Israelites had a faith in the Pascal Lamb, such a faith as delivered them from the death of the first-born; they were baptized into the Mosaic dispensation, yet they so bitterly provoked Christ, that he swore they should not enter into his rest; so the Hebrew professors of Christianity had escaped the bondage of the Law, yet were they in the midst of many and great dangers; Oh, have we faith in God's promises concerning that very same rest proposed to us?

Chap. III. 17.

“ But with whom was he grieved forty years?
 “ [was it] not with them, that had sinned, whose carcasses fell in the wilderness?”*

The connexion, perhaps, may be this: With whom was he grieved forty years? It might be supposed, that it was with the whole congregation, taken collectively, “ Forty years was I grieved with this generation;” and the “ forty years” seems rather to mark a national judgment, than the punishment of individuals. Yes; but do not be deceived with the indefiniteness of generality; although it was *universal*, it was

* “ Whose carcasses, (or limbs,) fell in the wilderness, the reference, apparently, is to Num. xiv. 29, 32, and 33, the Apostle using the word for carcass, *κωλον*, that is used by the Sept. in that passage.

not *promiscuous*: they are, therefore, described by what they *did*, as well as by what they *suffered*. It was those, who sinned, whose carcasses fell; the judgment was *universal*, because the sin was *universal*. It is also true, that they sinned as a body, publicly, and so it became a national sin: Now national sins must receive national judgments, therefore it was, that they wandered forty years, "Each day for a year shall ye bear your iniquities." The forty years wandering was national, the falling of their carcasses, individual; but though these be truths, I think the Apostle may be proposing this verse as the objection of an opponent. The provocation and oath were at the beginning of the forty years; but did not the Israelites "die for their own sins," as the expression is, relative to this matter? The Apostle, I conceive, rejoins, by a counter-interrogation, tracing the sin to its source, and putting the overt acts of sin in opposition to an evil heart of unbelief.

CHAP. III. 17.

Num. xiv. 34.

Num. xxvii. 3.

Ver. 18. "But to whom sware he, that they should not enter into his rest, if not to them that believed not?"

Their sins, truly, were the *proximate* cause, but the unbelief, and consequent oath, was the *primary* cause: as with the sons of Eli, their continued sin was the immediate cause of their judgment; but their continuance in sin was, "because the Lord

CHAP. III. 18.

1 Sam. ii. 25.

1 Cor. x. 6, 7, &c.

Ps. cvi. 24.

would slay them." So with these Israelites, though their Lust, Idolatry, Fornication, Tempting, Murmuring, were the immediate occasions of the Lord's judgments, yet this sprang from their unbelief; "Yea," says the Psalmist, "they despised the pleasant land, they believed not his word." And, in confirmation, I would notice, that the Apostle, citing the testimony from the Psalm, in ver. 9, does not follow the Masorites, in attaching the forty years to the "being grieved," but to the "tempting, proving, and seeing God's works:" but here the objection is proposed, "With whom was he grieved forty years?" as if implying, that not unbelief, but a continued series of sinful acts, (specially that last one, recorded Num. xxv.,) was what prevented their entering into God's rest. This latter, being the view countenanced by the Masorites, would, of course, be held by the Hebrews; but the Apostle points out, that the oath, which was given at the commencement of the forty years, was connected with their rejecting the report of the spies, and which, therefore, was the proper and fontal cause of their not entering into Canaan, though it be granted, that these various sins were the proximate causes of their being cut off; so, after the three and twenty thousand *fell*,* the second

* The word "*fell*," in 1 Cor. x. 8, is the same as in Heb. iii. 17, in which word both Owen and Gouge remark there is some emphasis.

numbering took place, when not a man was found, who had been numbered in the wilderness of Sinai.

The oath was against those, that "believed not," or "were disobedient," as some would render it. I give, what appears to me, a fair summary of what Owen says, in order to fix the rendering of the word, ἀπειθήσασιν. It is a denial of the proper effect of persuasion, by whatever ought to have a moral power to prevail with the mind of man, either commands, promises, or threatenings, &c., which, though their proper effects be inseparable, (for we cannot obey and not believe, or believe and not obey,) yet we attach a distinct conception to the persuasive efficacy of each; "that, which is persuasive in commands, as formally such, is authority and power; That, which is so in promises, is faithfulness and power," &c. Ἀπειθία, this word expresses the opposite of the formal reason of persuasion; the formal responsive act to a command is obedience, and disobedience is its opposite; but to a promise affiance should respond, and its opposite is unbelief.

Ver. 19. "And we see, that they could not enter
" in because of unbelief."

This is the Apostle's summary, and conclusion, so contrary to the ideas of the Pharisees, making faith the alone principle from

CHAP. III. 19.

which holiness can spring, the only support against temptations, the only qualification for Canaan. And this example would come, with awful weight, on the Hebrews, who say, that the generation of the wilderness have no portion in the world to come, "because it is said, In the wilderness shall ye be consumed, and there shall ye die." "Ye shall be consumed," they understand of temporal death, and "ye shall die," of eternal death.

Tractat. Sanhed.
Perek 10, in,
Owen.

And it does not simply state their unwillingness, 'that they *did not* enter in,' but their impotency, viz. "that they *could not* enter in, because of unbelief," and yet they made efforts; so all strivings of legality, without faith, are impotent; in things moral, our ability is commensurate with our right; faith is the means of apprehending a supernatural mode of recovery, to which none can have a *right*, and which is at the sovereign disposal of God.

Nam. xiv. 40-45.

Comp. Deut.
xxix. 2-4, with
v. 29.

The Israelites provoked God—he swore—they sinned, and fell; for, if God withdraw his active influence to good, who can stand? yet God was not the moral cause of their disobedience, for,

1. The withdrawer of the influence, is under no obligation to bestow it.

2. The man, who wants that influence, is willing to want it.

3. The man is obliged, (who so wants that influence,) by an expressly binding law of

God, to perform the act commanded, or to abstain from what is forbidden. Thus the Lord is not chargeable, and the man is, with his disobedience.

CHAP. III. 19.

Rutherford on
the influences
of Grace.

Obs. I. All unbelief is accompanied with contumacy, and rebellion.

1. An unpersuadableness of mind, against reasons, which should be convincing.

Prov. i. 23—25.

2. A positive act of the will, in opposition to, and in rejection of, the things proposed; and, if supreme authority is also urged, rebellion is then added; to evince this, consider, that,

Isa. xxx. 15, 16.

Rom. x. 21.

1. The Gospel requiring faith in the promises, meets and obviates all objections.

Either against { *The Author*; his power, faithfulness, will, goodness.
The things proposed; not desirable, nor needful, not suited to the end proposed.
The persons required to believe { Not for them.
Too hard to understand.
Too difficult to attain.
Too good to expect.

From Simpson on
Unbelief.

2. The Gospel shews its commands, and exhortations, to believe, to be most reasonable.

1. He that requires faith may do so { *Justly*, it is no more than his due;
Righteously, magnifies his holiness, Law, &c.

2. On account of the necessity on the part of those required to believe { They are lost as they are;
Hell will be their portion, if they do not believe.

3. On account of the goodness and condescension, in the proposal of the object of faith.

Obs. II. Hence unbelief justifies God's severity, nay, glorifies his greatest rigour;

CHAP. III. 19.

God's design is, to glorify all his holy attributes by the Gospel.

1. Righteousness, Rom. iii. 24—26.
2. Wisdom and Power, 1 Cor. i. 18, 23, 24.
3. Grace, Eph. i. 6.
4. Forbearance, 2 Pet. iii. 9.
5. Bounty, Rom. vi. 23; Heb. xi. 16.
6. Truth, Rev. xv. 3; Isa. xxv. 1.

Unbelief gives the lie to all this, 1 John v. 10; then, does not the glory of God demand, that “he that believeth not shall be damned?”

Obs. Unbelief is the source of all uncleanness; so was it in the matter of Peor: their unbelief of God's promise, respecting the rest, was the occasion of God's giving them up to work uncleanness through the lusts of their hearts, and, with respect to most, one would suppose, at an age, (upwards of sixty,) when the force of those passions is abated, yet “they could not enter in *because of unbelief*.”

Now, here some might be inclined to say, it is, then, indifferent, whether I commit sin or not; for, if I am God's Elect, I shall believe, and be forgiven, when my sins will be to the glory of his grace; and, if I am not elect, I shall be condemned, not for my lusts, but for my unbelief, and that, whether I am moral or not.

In answer to this proposed dilemma, I

should say, respecting the first hypothesis, CHAP. III. 18.
 “If I be elect,” &c. The Apostle has, elsewhere, answered, that, after vocation, this cannot be the habit, or inclination, of a child of God; because God has connected the walk with the end.

Rom. vi. 16.

Respecting the state of the Elect, previous to vocation, all that they can know is, that they “are children of wrath, even as others,” and that, therefore, they are treasuring up wrath against the day of wrath.

Lastly, respecting the finally impenitent; Sins earn punishment in a way of wages, and though unbelief be the formal consideration of their condemnation, yet all their actual sins will come in as aggravations; as, in the matter of the Golden Calf, God says, in answer to Moses’ intercession, “Go, lead the people unto [the place] of which I have spoken unto thee; behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.” Hence, says Owen, the Jews have Owen. a saying, that no trouble befalleth Israel, but there is in it an ounce of the Golden Calf.

For consolation to believers. As the oath Uss. of God is against unbelievers, so the converse is true, it is for the eternal security of believers. If cast down at the consideration of how few there be that be saved, how many fall, and, at the same time, the consciousness of your own mighty corruptions, yet comfort

CHAP. III. 19. yourself upon this, "only believe." He is engaged to subdue our iniquities, to cast out none that believe.

Though justification, and begun sanctification, go together in order of time, yet, in order of nature, justification precedes every grace; Believe on God, as justifying the ungodly: No one can be pardoned, but it involves the supposition of his previous guilt, so no one can be justified, (*i. e.* in the sense of being made, not simply declared just,) but upon the supposition of his being ungodly. When we believe in Jesus, we must look upon him formally in his office of Priest, for so he justifies.

Chap. iv. 1, &c.

Chap. iv.

For the better understanding of this chapter, it will be well to consider,

- I. The Coherence with the former.
- II. The Scope.
- III. The Method, and Parts.

Connexion.

I. Coherence.

1. It agrees with ch. iii., *in general*, in prosecuting Christ's Prophetical office. There were two points particularly expounded in ch. iii.

(1.) The time meant by, "To-day," the Gospel day.

(2.) The persons, who had hardened their Hearts.

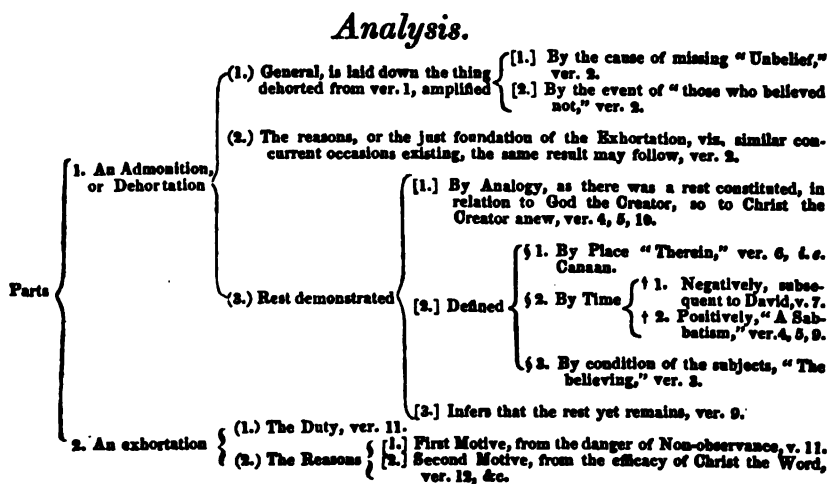
The third point is, the rest meant by David, ch. iv. 1—14: the remaining part

of the chapter treats of Messiah's Priestly office. CHAP. IV. 1.

2. It agrees with the last part of ch. iii., *in special*; for, having made evident, that the Fathers failed from unbelief, *we* must, "*therefore*," heed that sin; for he that will avoid the effect, must take heed of the cause, upon which the effect will certainly follow. The illative, "*Therefore*," clearly draws the duty from the preceding chapter.

II. The Scope appears to be; The Apostle, pre-supposing the promised rest, persuades to a diligent use of means in order to attain it.

III. The Parts are two.



There appears, evidently, a very close argument in the first ten verses of this chapter; so concise is the Apostle's manner: so acute his reasonings; so deeply is he appealing to the opinions of Jews; that christian Commentators coming to the pas-

CHAP. IV. 1, &c.

Owen.

sage, with *their* sentiments, have said some harsh things respecting it. Dr. Owen did not overcome the difficulties. "I do acknowledge," says he, on ver. 3, "that these words, as they relate to the preceding and ensuing discourses of the Apostle, are attended with great difficulties. For the manner of the ratiocination, or arguing here used, seems to be exceedingly perplexed."

Bloomfield.

Bloomfield uses much stronger language; "The structure and air of the passage is, in the highest degree, involved, and perfectly in the Jewish style . . . the whole is so perplexed, that we have only a choice of difficulties." Having given the greatest and the latest authorities, other testimonies need not be cited; but it may be presumed, the Church is not yet altogether in possession of the truth intended to be conveyed in this passage; for to say, that the argument is 'perplexed,' or the sense indistinct, is, virtually, to deny the inspiration of the Scriptures. I think it would be safer to say, the meaning is hid from our eyes, for which we have a precedent. When our Lord told the disciples, that he was to be delivered into the hands of men, *we* can clearly perceive the idea contained in the words; there is no confusion, or perplexity, in the expression, "but *they* understood not this saying, and it was hid from them, that they perceived it not:" so I should say, in this case; the perplexity, probably, arises from our having

Luke ix. 44.

mistaken the idea intended to be conveyed, CHAP. IV. 1, &c.
 or, perhaps, from our incapacity to receive
 the right one, and, possibly, the time for
 fully developing the truth contained in this
 passage, has not yet arrived.

Having premised thus much, I shall give
 the view I entertain, and, if it be not alto-
 gether correct, it may be useful in divert-
 ing others from the common interpretation,
 which is acknowledged to contain so many
 difficulties.

I believe there is a continuous argument Argument.
 in the first ten verses of this chapter; ver.
 11, being the exhortation deduced therefrom:
 the former chapter concluded with a deduc-
 tion from the discourse on the xcvith Psalm,
 which commenced at ver. 7; and if we com-
 pare the deduction, ch. iii. 19, with the ex-
 hortation, ch. iv. 11, we shall perceive, that
 the Apostle is continuing the same strain of
 discourse.

Deduction; "We see they could not enter
 in because of unbelief."

Chap. iii. 19.

Exhortation; "Let us labour, therefore,
 to enter into that rest, lest any man fall after
 the same example of unbelief."

Chap. iv. 11.

It was, however, necessary, in the first
 place, to explain somewhat of the nature of
 the rest; and from this the exhortation more
 immediately arises, "There remaineth, there-
 fore, a Sabbatism for the people of God . . .
 let us labour, therefore," &c. It may be
 a help to us to trace, *synthetically*, from the

CHAP. IV. 1, &c.

conclusion to the premises, for the premises must contain whatever is in the conclusion. Our first inquiry shall, therefore, be, What is the meaning of the word Sabbatism?

Ex. xvi. 26.

Lev. xxvi. 28.

Gen. ii. &c.

It occurs in the Sept., and appears to be adopted from the Hebrew, in relation to Gen. ii., &c. Now, a Sabbatism is, of necessity, a rest, but every rest is not, I conceive, a Sabbatism, because a Sabbatism has relation to God's cessation from work, and embraces the idea of cessation for a special portion of time, and this portion is the seventh.

In order now to discover the Apostle's argument for this more particular conclusion, we must discover his premises about the seventh, which, if I mistake not, are from analogy and opposition, vers. 4 and 5, and are farther confirmed, from analogy, ver. 10; of this, however, more particularly, when we come to the verse.

Chap. iv. 1.

"Let us, therefore, fear, &c."

In ver. 1, is, 1. The illative, "Therefore."

2. The object, in respect of the loss of which fear is excited, "his rest."

3. A supposition, "A promise being left."

4. The subject of the caution, "us."

5. The proper frame of spirit inculcated, "fear."

6. The evil deprecated, "to fall short."

(1.) Amplified by, "At any time."

(2.) The manner put hypothetically, "lest."

(3.) The manner, "should seem."

1. *The illative*, "Therefore." The Apostle, as is his constant method, educes an exhortation immediately out of the arguments he had doctrinally propounded: thus are his discourses nervous, his exhortations efficacious; to the authority of his word, is joined the reasonableness of his inferences; the intellect and affections are alike engaged in homage; and the necessity of the proposed duty is irresistibly concluded.

2. *The object*. "His Rest." I have before observed how the Apostle argues on particular words; and if we lay the emphasis on the wrong word, his argument is so close and concise, that we are likely to make great confusion.

The emphasis on this verse should, I think, be on the "us," answerable to, "If *ye* will hear his voice," and "harden not *your* hearts," in the Psalm. But the *Rest* is necessary first to be examined, else the exhortation of *us* to fear will have no point; nor shall we understand the remaining argument any more than the exhortation, if we do not mind on what the exhortation terminates.

(1.) Whose Rest is it? I answer, Christ's rest.

This point is much to be heeded, because the Psalm speaks of the rest of him, who is Jehovah, El, Elohe, Tzor, which would make it necessary to discriminate, not only to a

CHAP. IV. 1.

Jewish convert, but even to a confirmed Christian; for whether it be from a kind of latent Arianism in some, or whether only because where God is absolutely spoken of, that there it is most commonly attributable to the Father; yet so it is, that we are very often inclined not to refer texts to the second or third Persons, which, nevertheless, when we examine, do more properly apply to them: to pass that, however, I think the preceding context plainly enough marks, that Christ is the speaker in the xcvth Psalm. I have, also, attempted to shew, that, in iii. 7, the Holy Ghost says, it is "his voice."

And comp. v. 9,
with I Cor. x. 9.

Chap. iv. 6.

(2.) What is the Rest? The Apostle had proved, that Canaan, the pleasant land, was not entered by the generation of the wilderness; and he has, hitherto, argued altogether respecting the *place* of rest, and there is no intimation, in the text, or context, (that I can see,) of a transition from a typical rest to its antitype, or to another *place of rest*; but, on the contrary, it is said, they entered not therein, and "some must enter *therein*," as the Apostle asserts in recapitulating his argument; and it should be remembered, he is arguing with the Hebrews. Now, what notion would be imbibed by a Jew? I think it must be admitted, as quite impossible to shew, how the idea of any other place, but Canaan, could be conveyed to them, as even Christian expositors, predetermined to extort

another interpretation, have, as far as I can learn, universally shewn the impossibility of accomplishing their object. CHAP. IV. 3.

The rest, then, proposed to us is the very same as that proposed to the generation of the wilderness. They, unbelieving, could not enter therein. "We, believing, enter into that rest;" "We, believing the word of hearing," the self-same word, I apprehend, which "did not profit them, not being mixed with faith in those who heard it," but will profit us if we have faith, and only if we have faith, "for we were evangelized even as they." "Expositors," says Dr. Owen, "generally grant, that it is the rest of glory, which is here intended;" "this rest, they take it for granted, the Apostle insists on throughout this chapter; and they make a supposition thereof, the ground of their exposition of the several parts of it, regulating the whole thereby. But I must take the liberty to dissent from this supposition," for which he assigns six reasons. The first is, he assumes, that "the rest here proposed is peculiar to the gospel, and the times thereof," but for this I see no warrant in the text. The second is, that upon the assumption of there being an antithesis, which he supposes, "the Apostle plainly carrieth on in his whole discourse," Canaan cannot be put in opposition to heaven, but the Law is opposed to the Gospel. He then proceeds to make the glad tidings, or the promise of the rest,

Chap. III. 19.
Chap. IV. 3.

CHAP. IV. 1.

the rest itself; and, apparently, to me, the mean is confounded with the end, "Christ, and the Gospel, were promised of old as a means and state of rest;" and he concludes, that "The rest, therefore, here intended is, that rest, which believers have an entrance into, by Jesus Christ, in this world;"* but it appears to me, that Dr. Owen, in avoiding the difficulties of the common interpretation, has fallen into, perhaps, greater perplexity; I will not, however, labour to shew the objections to the interpretations of others: I would only say, that apparently to me, .

1. The rest is something future; in order to attain which, believers are to labour.

2. That believing is the way, and not the end. And,

* The rest, of course, either is, or is not, the same as that proposed to the Children of the Wilderness; it appears to me the very same, yet it has been, I believe, *universally assumed* to be different. If *that be granted*, the justness of Owen's view would follow. The rest, distinct from, and in antithesis to the rest promised to the Israelites, "cannot be the eternal rest of Glory, because those under the Old Testament had the promise thereof no less than we have under the Gospel; for, with respect thereunto, doth our Apostle, in the next verse, affirm that 'the Gospel was preached unto them as it is unto us,' no less truly, though less clearly," &c.—*Owen*, vol. xxv. p. 231. His references to this same rest, in other passages of Scripture, are rather remarkable; I would assent to all, save, perhaps, one, Isa. ii. 2—4; ix. 6, 7; xi. 1—10; xxviii. 12; lxvi. 1; Ps. lxxii. 7, 8; Gen. v. 29; Matt. xi. 28; Luke i. 70—75. To his conclusion I would also assent fully, though not at all in the sense he intends; "The rest, therefore, here intended, is that rest which believers have an entrance in by Jesus Christ in this world."—*Ibid*, p. 233.

3. That the rest is the very same as that CHAP. IV. 1.
 proposed to the generation of the wilderness,
 which rest, I farther believe, is in "the
 habitable world to come, concerning which,"
 this writer treats. And, in exemplifying
 the result of the Patriarch's faith, which, in
 the summary, is the counterpart to this
 chapter on 'unbelief, the Apostle is sufficiently
 explicit, respecting what the promise is;
 "By faith, Abraham, when he was called to Chap. xi. 8.
 go out into *a place which he should after*
receive for an inheritance, obeyed" "by
 faith, he sojourned in *the Land of Promise*"
 "Isaac and Jacob, heirs with him of
the same promise, for he looked for the City
 which hath foundations, whose builder and
 maker is God;" the same city, I conceive,
 to which God was willing to lead the Is-
 raelites of the wilderness "These all Ps. cvii. 7.
Heb. xl. 12.
died in faith, not having received the pro-
misses," they were, therefore, to be received
 at some time future to their death; "but
 having seen them afar off, and being per-
 suaded of [them], and embracing [them],
 and confessing that they were strangers on
 the earth," or rather, as I think, "the land,"
 viz. "*the Land of Promise*," in which "*they*
sojourned," as before said, not desiring to go
 back to Mesopotamia, as the generation of
 the wilderness did desire to return to Egypt,
 but waiting for the city coming down from
 God, that shall make the country a heavenly
 country, for the name of the city shall be,

CHAP. IV. 1.

“JEHOVAH SHAMMAH,” and this anticipates an objection, which the Apostle, I conceive, afterwards removes, viz. that though Canaan was the *place* of rest, and the word of hearing was the report of Joshua; yet Joshua, leading into Canaan, did not give possession of the promise: had the Apostle not been talking of a place of rest, or had heaven been that place, it would scarcely have been necessary to prove, that Joshua did not lead into possession of that; however, the Land of Promise was the place of rest, but neither the time, nor state of rest had arrived; (“This is not your rest, for it is polluted,”) therefore, the Israelites were but strangers and sojourners; so also was David.

Mic. ii. 10.

Lev. xxv. 28.

1 Chron. xxi. 18;
Ps. xxxix. 12.

3. *The Supposition*, “A promise being left.” Two expositions of the expression, “being left,” are proposed. The one makes the “promise being left,” the act of God in giving the promise; the other supposes the neglect *of us*, in refusing the promise, to be intended. The former would carry this truth; the same promise being proposed *to us*, the same duties of faith and obedience are required from us, in order to inherit the promise; the latter interpretation would convey this meaning, Let us fear lest a promise being neglected *by us*, any of us should fall short. Owen is not decided in favour of either, but inclines to the former. There appear objections to both. Against

the former, Dr. Gouge urges, that the original does not bear the sense of our translation (the “*us*,” it may be perceived, is supplied,) but without the pronoun the verb, he says, should be translated, “forsook,” as it is, ch. xi. 27. Secondly, I do not understand, in what sense a promise may be said to be ‘left by God.’

CHAP. IV. 1.
Gouge.

Chap. xi. 27.

Owen.

Dr. Owen objects against the second interpretation,

1. That the Apostle, in these words, seems to lay down the foundation of all his ensuing arguments and exhortations, viz. that a promise of entering into God’s rest is left us under the Gospel.

2. The last clause, “lest any of you should seem to come short of it,” expresses the sin, and not the punishment of unbelievers.

3. In the Apostle’s conclusion, ver. 9, the word *remaineth* is of the same root with the word used for left.

May not the expression convey this idea, “Let us fear, a promise of entering into his rest being left” (*unappropriated* by those to whom it was previously preached,) “lest at any-time, any of you should seem to come short of (*appropriating*) it,” in the same way as it is said, that, “through their fall, salvation [came] unto the Gentiles,” in order that the marriage supper should, by some means, be provided with guests; for, I suppose, the promise having been neglected, is

Rom. 11. 11.

CHAP IV. 1.

the *occasion* of its coming to us ; but the assertion, that it has descended to us, I suppose rather to be conveyed in the clause that follows, “for we were evangelized even as they,” if, indeed, it is not clearly expressed in the preceding context, “To-day,” *i. e.* the Gospel-day, “if *ye* will hear his voice,” &c. So I do not think there is much force in Owen’s first objection ; but I think there is in his second, against Dr. Gouge’s view, “the seeming to come short expresses the sin ;” and I, therefore, suppose, the “being left,” is by the generation of the wilderness, &c. and the coming short denotes being left by us.

4. *The Subjects of the Caution*, “Let us fear.” The Hebrews, still in the Land of Canaan, would naturally say, What have we to do with this exhortation ? We are in the Land ; what parallel is there between our state, and that of the children in the wilderness ? Again ; Be it acknowledged, that they entered not therein, but the next generation did ; moreover, we do believe Jesus to be the Messiah, and, perhaps, they might also add, that they had come out of the bondage to the Law, &c.

If my view is correct, these are natural objections, and we might expect an answer from the Apostle.

Now the faith of the believing Hebrews, in that same promise of rest in Canaan, was going shortly to be put to the severest

trial, as they would have to wander from that very Land; or, if they remained, they would be more strangers and pilgrims than ever, suffering tribulation and persecution, and that just at the time when they thought the Lord was going to establish his kingdom. Acts i. I, therefore, think, that the emphasis ought to be on the word "*us*," the opposite to "*they*," in the preceding verse, '*they* entered not in because of un-belief,' '*let us, therefore, fear,*' &c.

(2.) From the expression, "Let *us* fear . . . lest any of *you*," &c.; we may note, how all should take care of one another, and that each should fear the dangers and temptations to which another is exposed, exercising mutual brotherly care and assistance.

5. *The Frame of Mind*, "fear." Fear is an ambiguous word, good or evil, according to the object on which it is placed, and the ordering of it thereon. Here it is a religious fear, which is relative to God, his worship, and our obedience, which may be, 1. Of Terror; 2. Of Reverence; 3. Of Diffidence; 4. Of Solicitude.

Owen.

(1.) Terror appears to be the relation, of a sense of sin, to the vengeance and power of essential holiness, which may be for one's self, or for others.

Ps. cxix. 129.
Hab. iii. 16.

[2.] In a way of obedience; a terrifying consternation, and apprehension of dangers,

and oppositions ; thus unnerving the soul from a vigorous discharge of duty.

(2.) *Reverential Fear*, which springs rather from the mercy, than from the severity of God ; “ there is mercy with thee, that thou mayest be feared.”

(3.) *Diffidence*, distrust of the accomplishment of God’s promises, or of our interest in them ; now no duty is acceptable with God, but what springs from faith, which works by love, and love by delight, which casts out bondage and distrust.

(4.) Solicitude and circumspection ; this has about the same relation to the third head, that the second had to the first ; these are to be as much *commended*, as those *condemned* ; this last appears to be such a due apprehension of God’s hatred against sin, as leads to separating sin, and its consequences, from the person of the sinner ; hence we learn the fear here intended.

Not from uncertainty concerning the event of our obedience, that being a fruit of unbelief, which is, in truth, the very sin we are to fear ;

Not dismay at the difficulties to be overcome ; that also springs from unbelief of the power and faithfulness of the Captain of our salvation, the very form of unbelief, of which the Israelites were guilty ;

Nor is it reverential fear, that is particularly intended, for this fear is not like reve-

rence, an especial duty, universally incumbent on all, but watchfulness against *unbelief of the particular promise*, grounded upon the infallible connexion between infidelity and shortcoming, where the one is final, the other is inevitable, and these threatenings are the instituted means of rendering effectual to the saints, the exhortations to persevere in faith and constancy, "Thou standest by faith, be not high-minded, but fear."

6. *The evil deprecated*, "to fall short," or "to be left behind," alluding, apparently, to those, who were left in the wilderness; by their unbelief they did not arrive at the place of promised rest.

This is *amplified* by the necessity of continued watchfulness, "lest at any time;" of that patient continuance in well-doing, however, we have before spoken.

Lastly, the *manner*, "should seem." This 1 Thess. v. 22. may imply, that not the least semblance, or appearance, of drawing back should be overlooked; but may it not denote the overt acts that would *demonstrate* their unbelief, as the Israelites fell in the wilderness from their actual sins, but which demonstrated the root of infidelity?

"For we have been evangelized, even as they, Chap. iv. 2.
"but the word of hearing did not profit them, not
"being mixed with faith [in] those who heard."

In this verse, is the induction of a reason for confirmation, marked by the causal con-

CHAP. IV. 2. junction, "for." The Apostle confirms the reasonableness of the exhortation,

1. From the parity of condition between those of old, and those here addressed ;

In which are two propositions ;

1. That they were evangelized, is supposed and granted ;

2. That " we were evangelized," is affirmed.

II. The event of that call to duty ;

In which is,

1. The assertion, " The word of hearing profited not."

2. The reason, " not being mixed with faith."

This latter, in the order of nature, precedes the former.

1. The parity of condition.

1. Our first enquiry must be, in what consists the comparison, contained in the words, " even as they," viz. the generation of the wilderness.

2. How were they evangelized ?

3. How were we evangelized ?

And, in this enquiry, I am happy to say, I can follow Dr. Owen entirely, although the conclusion, to which we come, is somewhat different :

1. " The comparison is not between the subject of the preaching mentioned, as though they had one Gospel preached unto them, and we another ;" " for the Gospel is one and the same ;" " nor is the comparison between two several modes of preach-

ing the Gospel. For, if so, the preaching of the Gospel to them hath the pre-eminence above the preaching of it unto us; inasmuch as, in the comparison, it should be made the rule and pattern of ours;” whereas the manner of evangelizing, during the present dispensation, is by far the more excellent. It remains, that the comparison is as to the effect wrought on THEM, and on us, “We have been evangelized, even as they.”

CHAP. IV. 2.

Chap. II. 1, 2.

2. It is assumed, that the generation of the wilderness were evangelized.

(1.) The promise made to Abraham, contained the substance of the good tidings, which was the promise of the land of Canaan.

Comp. Gal. iii. 14, 20, with Gen. xv. 7, and xvii. 8.

(2.) The Israelites were brought out to inherit that promise; that, which was a gratuitous promise, and, therefore, pure mercy, to Abraham, became the truth to Jacob, and the subsequent Patriarchs. The Types of the Mosaic service seem to be excluded by the expression, “The Word of hearing.” “The declaration of the promise of entering into Canaan, and the rest of God therein, became, in an especial manner, the preaching of the Gospel to them.” “It is not a typical Gospel, as some speak, that the Apostle intends, nor yet a mere institution of types, but the Gospel of Jesus Christ, as it was, in the substance of it, proposed to them in the promise, the entering into

Comp. Ex. xii. 41, with Gen. xv. 13, 16.

Mic. viii. 20.

CHAP. IV. 2.

Dr. Owen, vol.
25, p. 240.

the land of Canaan, being the special instance wherein their faith was to be tried."

Luke vii. 22.

(3.) The effect wrought. More appears intended, than the declaration of the good tidings; it appears to embrace a great work wrought, though short of saving grace. The Lord Jesus, in sending to John the most convincing evidence, from *ocular* demonstration, that he was the Christ, makes this the climax. It is greater than giving bodily sight to the blind; it is a spiritual illumination; yea, it is more than raising the dead, and yet it is short of the translation from spiritual death to spiritual life; what a work, then, is it to raise a dead soul!

Dr. Goodwin on
Luke vii. 22; on
God the Holy
Ghost.

Heb. vi. 1—6.

It appears probable, that being evangelized embraces all that is recounted in Heb. vi. 1—6, for the Israelites were evangelized, and fell back, and here the exhortation is grounded upon a parity of condition, where the Apostle recounts how much may be attained short of saving grace, and the generation of the wilderness may have enjoyed nearly all there mentioned.

Ps. lxxviii. 25.

[1.] They had, and acted a faith in the Passover; "They knew the High God, their Redeemer;" so that their drawing back might have been a crucifying afresh the Son of God.

[2.] They were delivered from Egyptian bondage, and so brought into a covenant

relation with God ; “ I am the LORD THY CHAP. IV. 2.
 God, who brought thee out of the Land of
 Egypt,” &c.

[3.] They were baptized in the cloud, 1 Cor. x. 2.
 and the sea, answering to “ The doctrine of
 Baptisms.”

[4.] They had the sacramental signs and 1 Cor. x. 2.
 nourishment.

[5.] They partook of the Holy Ghost, Acts vii. 51.
 for they resisted the Holy Ghost, and,
 when they rebelled, they “ Vexed God’s Isa. lxiii. 10.
 Holy Spirit.”

[6.] They had the powers of the world to
 come, or that, which was, in my conception,
 tantamount, in the display of miraculous
 powers, for their protection and conviction.

3. How were *we* evangelized ?

By the “ we,” in the first place, the He-
 brews of that time were principally intended ;
 “ but this,” as Owen says, “ by due analogy,
 may be extended to all others who hear
 the word.” To them the Gospel, as that
 expression is generally understood, “ in the 1 Cor. xv. 2, &c.
 full, free, open, and clear dispensation of
 it, had been preached ; . . . notwithstanding
 this,” he adds, “ I do, at least, doubt,
 whether that were the preaching intended
 by the Apostle.” . . . “ The words seem to
 be of this import, that we are no less con-
 cerned in the declaration of the Gospel
 made to them, and the promise proposed
 to them, than they were : otherwise the
 Apostle would have rather said, ‘ The Gospel

CHAP. IV. 2.

was preached to them, even as to us ;' seeing of its preaching to the present Hebrews there could be no question ; and he is pressing on these Hebrews the example of their progenitors ; therein he minds them, that they had a promise of entering into the rest of God, of which, because of unbelief, they came short. Now, whereas they might reply, What is that to us ? Can we reject that promise, which does not belong to us ? The Apostle seems, in these words, to obviate that objection ; he lets them know, that even "*to us*," to all the posterity of Abraham, in all generations, the Gospel was preached in the promise of entering into God's rest, and may no less be sinned against, at any time, by unbelief, than it was by them to whom it was first granted."

Owen, p. 286.

In this manner does Owen argue, at considerable length : the wonder to me, is, how one, who could write so forcibly on the subject, did not come to the conclusion, that the very Land of Canaan, promised to Abraham, and his seed after him, was the very substance of the promise here mentioned.

II. The especial event of the promise given to the Fathers, is next to be considered.

1. The assertion, "The word of hearing profited not :"

2. The reason, of this miscarriage, "not being mixed with faith :"

1. The Assertion, 'The word profited not:'

CHAP. IV. 2.

(1.) What was "The word of hearing?"

"Some, (says Owen,) would have the report of the spies, especially of Joshua, to be intended in this expression. The people believed not the report, which they made, and the account, which they gave, of the Land that they had searched. But, as was said, it is plainly the same with the promise in the other verse, as the coherence of the words undeniably evinces." It appears to be equally undeniable, that the oath was made upon the people rejecting the testimony of Joshua and Caleb; therefore, both must be true, and, therefore, that the promise is to us, of the Land of Canaan.* It appears clearly to exclude all the Gospel of the types and ceremonies; for, as Owen says, "The word," denotes materially the word of promise, and "of hearing," marks its manner of annunciation. We have already alluded to the example, which the Apostle gives of Abraham, and others, who received the promises by faith, but not in fruition.

Owen, p. 255.

Num. xiv. 22.

Chap. xi.

"The word of hearing," appears to denote, that which *evangelized* the Israelites. We generally limit the 'good tidings' to the one glorious, and all-important truth, that "Christ died for our sins, and rose again for our

* Perhaps this very expression is in reference to their *report*. As in Isa. liii. 1, "Who hath believed our *hearing*?" we render, "Who hath believed our *report*?" and Matt. xxiv. 6, "Wars and *hearing*," or "*rumours* of wars."

CHAP. IV. 2.

justification ;" but that was not preached to the Hebrews in St. Paul's day, "AS" it was preached in the wilderness ; be it granted, that they had a prophetic signification of the glorious truths manifestly declared unto us, yet that only imports, that unto them the same truth was conveyed in a different manner ; but this assertion is, "we were evangelized **EVEN AS** they ;" the same Gospel, and the same manner of delivery, and the same conditions, the same responsibilities, and the possibility of the same result. Now, what were the good tidings to the Israelites of the wilderness, of which they had the first offer ? or rather, which they were first empowered to enjoy ? Certainly Canaan. What are the good tidings in the preceding and subsequent context of Heb. ? The good tidings of Messiah's rest in Canaan ; but, as Owen observes, it might have been objected, What has the promise of entering into Canaan to do with us ? We are in Canaan ; and, if it is simply the promise of entering into a place, we are in that place, how, then, can it concern us ? The Apostle, however, asserts, that the good tidings do concern us, and, afterwards, shews, that there are other considerations, besides the geographical one of entering into a place : Though Canaan be the place of rest, it never, hitherto, has been the rest, for the reason assigned by the prophet Micah, "This is not your rest, for it is polluted ;" hence we

learn, it will not be the rest, until purified CHAP. IV. 2.
 from all pollution: It is Canaan, as the
 place of Christ's rest, which requires faith
 from those, who sojourn in Canaan, to ap-
 propriate, as much as the wanderers in the
 wilderness. The promise, then, is both of
 the Land, and of the state of it. The Land
 as an eternal possession.

The word "profited not." So far from
 profiting them, it became the occasion of
 aggravated condemnation; but, then, if so,
 how urgently does it behove us to enquire,
 whether we are believers in the promise, or
 not.

Deut. xi. 21;
 which comp. with
 Ps. lxxxix. 29,
 by which, "The
 days of Heaven"
 appears to denote
 Eternity. See
 also Ps. lxxxix.
 10-16.

2. The reason of the miscarriage is, the
 word not having been "mixed with faith."
 The faith here intended does not appear to
 be faith, considered as justifying, but faith in
 the promises.

(1.) From the context, which shews, that
 it was the word of Joshua, and it was that
 which provoked God's oath.

(2.) From the opposition, in ver. 3, "for
 we, believing, enter into that rest," of con-
 traries there being contrary consequents.

(3.) From the application in Heb. xi.
 Abraham believing the rest, &c.

"Not mixed." Faith is, as it were, the
gastric juice of the soul, converting the food
 into nourishment. The Word is subse-
 quently distributed into "milk" and "strong
 meat;" in respect to this, faith is called
 tasting: in pursuit of the same metaphor,

Ch. v. 12, 14.
 1 Pet. ii. 1, 2,
 and 3.

CHAP. IV. 2.
Owen.
Ps. cxix. 103, &c.

the Psalmist says, "How sweet are thy words unto my taste;" so is it the life of the sacramental notion of eating and drinking the flesh and blood of Christ; in any other view "the flesh profiteth nothing."

Gouge.

As hearing distinguishes professors from profane, so believing distinguishes the upright from hypocrites; spiritual truths, savingly believed, are united and incorporated with the faith, which receives, and are so realized in the soul, as to be turned into the living principle of the new nature.

Ps. lxxviii. 22.
Ps. cvi. 24.

The Israelites had notions of the land, but their fears of the enemies to be overcome, prevented their acting faith in God. "They believed not in God, and trusted not in his salvation." "They despised the pleasant land; they believed not his Word." But if the exposition here given be correct, when will there be a believing generation to enter the land?

Rom. x. 18.

We are led by these words to observe, that the sole cause of the promise being ineffectual to salvation, is man's own unbelief. "Have they not heard?" says St. Paul, implying that thereby all other obstacles were removed. But can a man regenerate himself? No. "Why, then, doth he yet find fault?" Man may do much; the light of a temporary believer will not save; but it lies in order to engendering true faith and regeneration. The scribe was not far from the kingdom of heaven, through knowledge and discretion.

Mark xii. 32, 34.

The Faith however here meant is not, CHAP. IV. 2.
 I suppose, faith as justifying, but faith in
 the promises; between these there appears
 this difference.

Unfeigned faith of the operation of God
 is founded on self-emptiness. Whenever a
 man puts forth an act of faith for justifica-
 tion, and comes to Christ for it, he should
 look upon himself as an ungodly person, and
 to be so for ever in himself. This is made
 the very genius and spirit of faith, Rom. iv. 5. Rom. iv. 5.
 The Apostle here speaks of the faith of a
 believer, which he continues to put forth from
 first to last; his scope is to describe the
 whole of that faith all along, by which, in
 point of justification, a believer lives. Abra-
 ham was not justified by works, ver. 2, the
 manner of Abraham's faith was believing
 God, as justifying the ungodly; and the act
 of faith to which the Apostle refers, was put
 forth many years after Abraham first be-
 lieved. In believing for righteousness, after
 conversion, he had no more eye to works
 than at first.

Goodwin on God
 the Holy Ghost,
 p. 94.

Then the faith to which we are called for
 justification is a simple belief of the tes-
 timony, for which, as ungodly ones, we have Rom. x. 17;
 a capacity; you are called to receive the 1 John v. 9.
 witness of God as you would the witness of
 men.

But faith in the promises appears to
 come under a different consideration; *they*
 are proposed to the soul already regenerate,

CHAP. IV. 2.

so there is a distinction in one as the subject of justifying faith, and faith in the promises ; in the one we are called to believe in God reconciled to us, while enemies ; in the other, the rewards are to us, saved by Christ's life.

Rom. v. 10.

1 Cor. ii. 14.

The soulish man cannot receive the promises, which is the subject there in hand.

Jam. i. 21.

James i. 21, is an exhortation to those already begotten, to grow in believing ; the Word is engrafted on faith, the stock, and the fruit receives its *form* from the graft ; so it is by the promises, that we are made partakers of the divine nature.

2 Pet. i. 4.

Obs. 2.

The mystery of profitable believing consists in incorporating the truth *objective* with faith *subjective*, (thus are we united by faith ;) the act and the object of faith are in sweet conjunction ; the soul is gospelized.

(1.) There is an affinity between the faculties of the soul and their proper object ; truth is the proper object of the understanding. What the understanding embraces, it embraces under the apprehension of truth ; the assent is upon evidence, which is,

[1.] Either in the thing itself ; and the act of assent is called knowledge : knowledge is the incorporation of truth with the understanding ; or,

[2.] It is from testimony, and is called faith, which is " the evidence of things not seen."

Heb ix. 1.

(2.) Gospel truth is supernatural, and has

not affinity to a natural but a supernatural habit ; “ it is not of ourselves, it is the gift of God.”

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1 Cor. ii. 14.

Eph. ii.

Again, “ faith is the substance of things hoped for;” hoped for in respect of the futuration of what is good ; a future good is the object of hope.

The things have a subsistence in the purpose of God, who calls things that are not, as if they were ; they are proposed to faith, and by it respected as real and true—incorporated with faith—and faith becomes the substance, (not physically, but morally) “ of things hoped for.” The Word of Promise gives the *form*, and faith the *matter* ; whereas temporary faith has “ the shadow of good things to come, but not the very image.”

It follows that meditation must be one grand mean of increasing faith. ‘ The meditation of faith is the intuition into the things believed, and assimilation to the image of faith ; thus is Christ formed in the believer.’

2 Cor. iii. 18.

Gal. iv. 9.
Owen.

Ch. iv. 3. “ For we the [ones] having believed, “ do enter into his rest. According as he had “ said, ‘ As I swore in my wrath, if they shall enter “ into my rest’—? Notwithstanding the works having “ been [completed] from the foundation of the “ world, for he spake somewhere of the seventh “ thus : ‘ And God rested on the seventh day from “ all his works, and in this [place,] again, ‘ If they “ shall enter my rest?’ ”

The Apostle is confirming what he had

affirmed in the preceding verses, ‘ That there is yet remaining under the Gospel a promise of entering into the rest of him who is God, into which unbelievers cannot enter.’

Particle of opposition “ For.”

The first word “ For” may either mark an opposition to the immediately preceding words, that the word of hearing profited not them, not being mixed with faith ; *for* we having believed, enter into his rest, of contraries there being contrary consequents : or, the “ For” may be connected with ver. 1, urging an additional motive to fear the sin of unbelief ; for it is only upon believing that we can enter into his rest. There is, perhaps, not a great deal of difference, but I prefer the latter, because the Apostle thus *proceeds* in his argument, and he had settled the other point in ch. iii. 19, drawing it as a regular deduction from the preceding argument, in such a manner as to make it unlikely that he would go back upon his ground.

Believing, then, being here stated as the qualification for entrance, we hence learn,

1. That the entrance into this rest is subsequent to believing ; and as faith comes by hearing, and the whole of this dispensation is the day of hearing, ver. 13, during the whole continuance of which we are to exhort one another, it appears to follow, that the day of rest is subsequent to the day of hearing, on which the Apostle speaks more directly, ver. 7, 8.

2. This defines the nature of the rest ; it is

in the future unseen state ; for, as the Apostle tells us, when applying his doctrine, and urging to the faith he had here propounded ; CHAP. IV. 3.
 “ Faith is the evidence of things not seen.”

3. It is the rest of him who is God, notwithstanding the works of creation, having been so long completed ; into a rest, consequent upon which, the creatures were immediately called to enter ; but the entrance into this rest must be some time future to the word of promise.

4. The rest then here intended is not a rest into which God’s creatures, *as creatures*, have a right to enter, but which the new creation, *as believers*, are qualified to enter.

5. As God’s rest pre-supposes the completion of the work of God ; so this rest of Christ pre-supposes the completion of his work ; but that, (which is only implied in this passage,) is distinctly affirmed, ver. 10.

“ We.” As the Apostle, in the case of Christian jealousy, joins himself with others, ver. 1. “ Let us fear.” So does he in Christian assurance ; and that which, in the judgment of certainty, he knew of himself, in the judgment of charity, he professed of the Church. Gouge.

“ Having believed,” is only mentioned in the general ; the object is implied, and must be taken from the subject matter, which is the rest of Christ’s people in Canaan, consequent upon Christ’s work of redemption.

“ His rest.” Owen translates it “ that “ His Rest.”

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rest;" but I think the article is here put for the possessive pronoun, because of the Apostle's confirmation, "According as he had said . . . If they shall enter into *my* rest." Christ's rest is founded upon his work of redemption having been completed; but how? As all things in creation were in *species*, and *materially*, and *potentially* created; so that though fresh beings are still coming into existence, yet creation was then finished; in like manner, though all souls be not yet regenerated, still Christ has vanquished all opposition, and purchased the Spirit, &c.

I think that by comparing Gal. iii. 17, with Gen. xv., we learn that Christ's covenant was for the inheritance in the land of Canaan.

Gal. iii. 18, &c.
with Gen. xv. 7.

The argument of Gal. iii. 15, &c., apparently is this:—Ver. 16. Covenants and agreements cannot justly, even amongst men, be abrogated or changed by super-addition, much less between God and Christ, as he, in the next verse, shews the covenant to be. Ver. 16. "Now to Abraham and his seed, were the promises made. He saith not, and to seeds, as of many; but as of one, and thy seed, *which is Christ*." This points out on whom the conditions of the covenant rested, and in whom the *promises* of the covenant "are yea and amen." Ver. 17. "But this I say, a covenant previously ratified by God *unto* (*us*) or *u* Christ, a law which was thirty years after, cannot

This refers to
Gen. xv. 7, &c.

validate the promise." The argument is strong; the inference is irresistible. We must first observe, that the *promises* to Abraham and his seed rest upon the *covenant* with Christ. A covenant consisting in one party undertaking some performance, upon the other party promising a reward; the *promises*, in this instance, are extended to Abraham, and all the children of faith; the *conditions* are laid on Christ; so that all who are in the covenant, are covenanted *FOR*, and not covenanted *WITH*,—that is, they are covenanted *for*, as individuals, though indirectly covenanted *with*, as members of the mystical Christ, one with him, their Head.

Thus the argument in Galatians is clear; but it remains to shew how the covenant was confirmed by God, with Christ, four hundred and thirty years before the giving of the law. The reference is to Gen. xv. 7, ult., for these reasons: first, this was the promise given four hundred and thirty years prior to the law. 2dly, this was the promise (*viz.* of the land or inheritance,) which Abraham asked the Lord to confirm. Abraham was not weak in faith respecting the seed, but asked a confirmation of the promise respecting the land: "And he said, Lord God, whereby shall I know that I shall inherit it?" Perhaps an instructive lesson might be drawn from this. In the same manner as they who had the benefit of the Paschal Lamb, had not

CHAP. IV. 2

Ex. xii. 40, 41.

Rom. iv. 19, 20.
Gen. xv. 8.

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faith to enter into the land, so may it now be with many.

In Jer. xxiv. 18.

Ps. xxi. 9.
Mal. iv. 1.
The same as
lightning.
Exod. xx. 18.

1 Pet. i. 11.

Is. xvii. 8.

Ex. xii. 41.

But how are God and Christ set forth to be the principals in this covenant, which is the assertion of the Apostle, and which we wish to prove? To this purpose the Holy Ghost has recorded, that it was the covenan-
 tners who passed between the moieties of the calf. Therefore, the symbolical performance of the covenant, in Gen. xv. does not set out Abraham as a principal; but the *smoking furnace* and *burning lamp* are the principals. The smoking furnace sets forth Christ's part in the covenant, who was to endure the furnace of his Father's wrath. The burning lamp, or shekinah, sets forth "the glory of the Father that should follow."
 According to his prayer, "Glorify thou me with *thine own self*; with the glory that I had with thee before the world was:" so that the shekinah and furnace figure the *principals* and *conditions* of the covenant; the covenanted humiliation on Christ's part, and the covenanted consequent glorification on God's part. This is further confirmed by the "*horror of great darkness*," being the same day and hour of Christ's crucifixion. In Exod. xii. 41, it is emphatically said, "ON THE SELF SAME DAY it came to pass, that all the hosts of the Lord went out from the land of Egypt." This was the 14th of Abib, the period of the pass-over: and in Deut. xvi. 6, we find it more exactly defined; "thou shalt sacrifice the

passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Gen. xv. 12, 17, in Ainsworth's translation, appear to mark the two evenings; and it was between the two evenings that Jesus gave up the Ghost, Matt. xxvii. 46; "And about the ninth hour, Jesus cried with a loud voice;" and ver. 50, "When he had cried again with a loud voice, yielded up the Ghost." This signified the iron furnace, ("The Lord hath brought you forth out of the iron furnace, out of Egypt,") whence the Church was to be brought, of which Egyptian bondage was but a figure.

CHAP. IV. 3.

Gen. xv. 12, 17.

Deut. iv. 20. and
Jer. xl. 4.

Now as Christ's covenant was for the inheritance in the land, so his work must have been to that end, and, therefore, that will be his rest for ever; but then we must bear in mind the distinction between the rest from his own work, and the rest and inheritance procured by his work; as the work of redemption is divine, so the rest from his work of redemption is the rest of him who is God, to which reference is made, ver. 10, comparing it with the rest of God the Father; in this rest, the creatures do not directly participate, although immediately upon believing the Church may rest, in contemplation of the work of redemption being completed. But the rest and inheritance which was promised to Abraham and to Christ, under the consideration of the seed of Abraham, that rest the Lord will share with all

Ps. cxxxii. 8, 14.
Rev. xxi. 3.

CHAP. IV. 2.

Gal. iii. 29.

who are his. "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise," viz. the promise of the land, in Gen. xv. 7.

"As I swear, &c." The exposition of these words, taken absolutely, has already been considered; the special use here appears to be the confirmation of both the preceding clauses, unto immediate contraries, contrary attributes may be ascribed. "If *they*," i. e. unbelievers, "shall enter,"—that is, they shall not,—then believers shall; or at full, thus:

He has proved the promise belongs to us, ch. iii. and ch. iv. 2. He assumes from ver. 1, and it is recapitulated, ver. 6, that some must enter therein. Then either believers, or unbelievers; for if unbelief alone exclude, faith gives entrance: not unbelievers, "As I swear," &c. It follows, then, that there is a rest of him who is God, into which believers shall enter, and of which they shall participate: hence every threat includes a promise, &c. See Obs. 3.

"Notwithstanding."
ing."

"Notwithstanding," or, "although the works," &c. Though there is a rest remaining of him who is God, it is not God's rest from the works of creation.

I do not think that the Apostle is going to prove that the weekly Sabbath was not the rest intended; for, both before and after the oath of exclusion from Christ's rest, the enjoyment of that rest was preserved by miracle. I think the Apostle is distinguishing

between the rest of him who is God, and God's rest from creation; "We, the believing, enter into *his* rest." "If they shall enter into *my* rest." CHAP. IV. 4.

1. There is a rest, absolutely considered, of him who is God, which is the foundation and principal cause of our rest.

2. But it is not his rest absolutely, with respect to himself alone, into which the Church enters, in that she does not directly participate.

Ver. 10.
Rev. iii. 21.

I think there are three considerations:

1. Messiah's cessation from his peculiar work, into which we only enter by faith.

2. Messiah's rest, which the Church will enjoy.

3. The place, "therein." Ver. 6.

To which I am inclined to add a fourth consideration, viz.

4. The time, 'The seventh,' which I think the Apostle, according to the Jews' opinions, assumes, in ver. 4.

See Appendix.

Ver. 4. "For he spake somewhere of the seventh, "thus," &c.

It was unnecessary to prove that the weekly Sabbath was not that Sabbath, which the generation of the wilderness did not enjoy.

Nor does the Apostle, in this verse, speak of man's observation of the Sabbath, but of God's; and there appears to be the opposi-

CHAP. IV. 4. tion between "God," *his* rest, and Christ's, "my rest;" and thus I think the Apostle lays the foundation for the proof, that there is a rest to be participated in with him who is God, which is grounded on a work of his, which is not creation.

Ver. 2. But it appears that the Apostle is proceeding to establish, that a Sabbatism is remaining for the people of God, for, as that is the conclusion, it must, I conceive, be in the premises.

But "a Sabbatism," says Dr. Owen, "in the whole Scripture use, is limited to one day in seven." In this verse, the reason of The Seventh is resolved into God having rested on the seventh day; and, I think, that here may be implied, what the Jews acknowledge, viz. that the rest of God's people is a seventh, (and this rest is in relation to, and subsequent upon, the day of hearing.)

That citation from Ps. xcv. established that there was to be a rest, but yet the rest there spoken of is *Noah*, and not *Shabbath*; for, as it was first proposed to the generation of the wilderness, it was not a septennary; the Apostle, therefore, leaves that testimony, and supplies the deficiency, by tracing the Sabbatical period to its source, and by shewing the universal analogy between creation, and new creation; for this he had, in part, prepared us, in the commencement of this argument, when asserting the necessity of

Chap. iii. 4.

the builder of all these things being God. CHAP. IV. 4.
 In like manner, in concluding the argument, Chap. iv. 10.
 he draws the comparison between Christ resting from his labours, and God's resting from his.

But what, perhaps, might have been an obstacle, was an opinion, formed by most of the Jews, from Ex. xv. 25, that "there the Lord made for them a statute and an ordinance;" the one they suppose the ordinance of the Sabbath, the other, the fifth command. "This they confirm from the repetition of the Law, Deut. v. 14, 15; for there these words, 'As the Lord thy God commanded thee,' are distinctly added to those two precepts, the fourth and the fifth, and no other." Deut. v. 14, 15.
 It appears to me, that the Owen.
 Apostle, by introducing Gen. ii. 2, shews, that the ordinance of the seventh was founded in the original constitution of nature, even before the fall.*

* The benediction of the wine, at the commencement of the Sabbath, is as follows: "Blessed be thou, O Lord our God, Lord of the World, who hast created the fruit of the wine: Blessed be thou, O Lord our God, Lord of the World, who hast sanctified us with thy precepts, and given us the holy Sabbath; and, of thy mercy and good pleasure, hast given it us in inheritance, as a memorial of the work of creation; for it is the beginning of the Assembly of the Saints, and a monument of the deliverance out of Egypt. Thou hast chosen and sanctified us among all nations; and out of thy bounty and good pleasure, hast left us the inheritance of the Sabbath: Blessed be thou, O Lord, who hast sanctified the Sabbath."—*Stehelin*, vol. ii. p. 267.

In the notes,* and Appendix, will be found some authority for the interpretation, which, I think, this verse may bear, viz. "He spake somewhere of the seventh thus, And God rested on the seventh day from all his works; and, in this place, again"—Now here we must supply one of these two clauses, either 'He spake of another rest, not a seventh,' or, 'He spake of the seventh,' when the sense will be in full, either thus, "He spake somewhere of the seventh thus, 'and God rested on the seventh day from all his works, and, in this place again, [He spake of another rest, not the seventh,] If they shall enter into my rest;" or it will run thus, "He spake somewhere of the seventh thus, and God rested on the seventh day from all his works, and, in this place again, [He spake of the seventh,] If they shall enter into my rest?"—Now, I think, there are several reasons for preferring the latter.

* "If we expound the seventh day of the seventh thousand of years, which is 'The World to come,' the exposition is, and he blessed, because, in the seventh thousand, all souls shall be bound in the bundle of life; for then shall be there the augmentation of the Holy Ghost, wherein we shall delight ourselves: and so Rabbins of blessed memory have said in their commentary, God blessed the seventh day, the Holy blessed God blessed the World to come, which beginneth in the seventh thousand [of years.]"—*Bereshith Rabbah*, in *Ainsworth on Gen. ii. 3.* R. Elias, as cited by Ainsworth on Ex. xvi. 26, is, "The Sabbath, in it there shall be none," (i. e. no manna;) This signifies the world that shall be all Sabbath, for there shall be there no doing of the Law, but receiving of reward," &c.—*See Appendix.*

1. The conclusion, ver. 9, "There remaineth, therefore, a Sabbatism," which is a direct inference from the preceding context, but I know not where else to look for it; the Syriac rather countenances this, by rendering this 4th verse, "And he spake somewhere of the *Sabbath* thus."

2. In this way the words supplied do not alter the sense, which would be gathered from the text, without any thing being supplied; but the other way, the sense is directly altered, by that which is supplied.

3. It assumes that which the Jews generally believed, whereas the other sense would be directly contrary to their views. Now, I think it contrary to the Apostle's method, in this Epistle, to assume, what the Hebrews denied: he proves, by argument, his assertions, which differ from their sentiments, and takes for granted that in which they do not differ.

I do not know any objection to this view, save that some say, that "seventh" was the common Hellenistic title for the Sabbath-day; therefore, they may think it necessarily implies a seventh day of twenty-four hours; but the word, Sabbath, is not confined to twenty-four hours, and why should a term, at least as indefinite, be so confined?

See 2 Chron.
xxxvi. 21.

"He spake." If Gen. ii. is referred to, "He," is either the Holy Spirit, the Author, from iii. 7, or Moses, the Penman, from

He spake.

CHAP. IV. 4. iii. 5. If Ex. xxxi. then I should think Christ is intended.

Obs. 1. Believers, under the Gospel, may have a blessed rest in anticipation. In the world they shall have tribulation, but peace in Christ, the rest of faith in Christ's work accomplished. Messiah's work of planting the Heavens of the new dispensation, is now done ; for this he had prepared, to this he alluded by analogy and opposition, and this is directly affirmed, ver. 10. The believer's privilege is to view himself risen with Christ ; sitting in heavenly places in Christ, he is already come to Mount Zion.

John xvi. 23.
Isa. li. 15, 16.
Chap. iii. 4.
Ver. 4, 5.
Chap. xli. 22, 23.

Obs. 2. Faith alone gives entrance into this rest ; mixed with the word of hearing, it gives a virtual entrance.

Obs. 3. Every threat includes a promise, and every conditional promise has the nature of a threat. Some promises are *absolute*, not *conditional*, proceeding from the sovereignty of divine grace ; but no threats are absolute, because they flow from divine equity ; and, as punishment flows from sin, or unbelief, as its cause, so threatenings are to deter from sin, and are only executed on the sinner, who remains contumacious, and finally impenitent.

From the mutual in-being of threats, and conditional promises, our faith, and consideration of them, ought never to be utterly separated. The end of *express* threats, (even

of denunciations, see the case of Nineveh,) is sometimes, if not always, that men may lay hold of the tacit promise; sometimes both are expressed.

CHAP. IV. 4.

Rom. viii. 13.

1. Promises and threats express the same indivisible, gracious, and holy nature of God; threats proceed from the same merciful being as the promises, and the promises from the same holy being as the threats, and they have the same end, though the means be different.

The end is salvation, through subjection of the flesh, and strengthening of the spirit. This is variously effected, according to the different faculties of the soul; faith and obedience are principally in our minds and wills, but they are excited to act by the affections. Noah's fear was from faith.

Heb. xi. 7.

In conditional promises, and in threats, which are all, likewise, conditional, whatever is affirmed upon their supposition, the *contrary* is affirmed upon their denial, because the denial of them asserts a *contrary* condition. He that believeth not shall be damned, then he that believeth shall be saved.

Hence, threats duly improved and sanctified are useful to Believers. Many have grace administered in a threat, on whom promises make no impression, and this not only at first conversion, but for awakenings, awe, and reverence.

Owen.

Again. God's promises are conditional,

CHAP. IV. 3.

because God works in all things agreeably to their natures; thus his promises are conformed to his operations with man; so, though his *purpose* be absolute, to bring to faith and glory some, yet he allures to faith, repentance, &c. by promises and threats.

Twice.

There must be a secret unbelief in any one who sets aside the threats as not belonging to him, and how blessed is it to see as much grace administered in God's threats, as in his sweetest promises.

But, then, there are also absolutely unconditional promises, which flow from the sovereignty of divine grace. God's revealed will is, to save all such as persevere in the faith, but that is not all God's revealed will. His elect shall be guarded by his power, through faith; he will preserve from falling those who shall never perish. General redemption comes under conditional decrees, but particular salvation, I think, under absolute promises.

Use 1. Comfort of saints. The absolute decree cannot be nullified by any power.

Jam. i. 22.

Use 2. Presumption is prevented; the decree of the means cannot be nullified by the absolute decree; it lays more immediately, as it were, in the way of salvation. To this St. James appears to allude, when speaking of those, who were hearers of the word only, and not doers, thus "deceiving themselves," as by false syllogisms. "If ye

live after the flesh, ye shall die," says the CHAP. IV. 3.
 Scripture. Now, to answer, but if I am
 elect I shall not die, would be self-deceiving;
 whereas you should say, If I am elect, I
 shall not live after the flesh, therefore, if I
 am elect, I shall not die. There appear to
 me no absolute promises unto the end alone;
 from consciousness of faith and repentance,
 &c. we are brought to the assurance of our
 election, and it is not the consciousness of 1 Thess. i. 4;
2 Thess. i. 6.
 our election, which brings to faith and re-
 pentance.

The decree of the end, and means, are not
 severed, *e.g.* This man shall be saved,
 through faith and perseverance, and shall
 persevere, through fear of falling away; so
 are we "guarded by God's power through
 faith unto salvation," &c. and being "pre-
 served from falling," we are so "presented
 faultless before the throne of his glory,"
 &c.

Chap. iv. ver. 6—11.—"Since, therefore, it re-
 mains that some must enter into it, and those first
 evangelized entered not in because of unbelief, he
 again determines a certain day, saying, in David,
 "'To-day,' after so long a time, as it is said, 'To-
 day, if ye will hear his voice, harden not your
 hearts,' for if Joshua had given them rest, he
 would not afterward have spoken of another day.
 There remains, therefore, a Sabbatism for the
 people of God; for he that has entered into his
 rest, even he has rested from his works, as God
 did from his own: let us, therefore, strive to enter

CHAP. IV. 6-11. "into that same rest, that not any may fall in the
"same example of unbelief."

Assertion.

Ver. 6. The words contain an assertion, and a particular assumption. The assertion is, "Some must enter into it:" this, and the assumption, are both evinced from the former argument, for "since," and "therefore," are both relative conjunctions, and signs of an inference, and, I should think, refer to both clauses, 'Since some must enter therein,' and 'Since those formerly evangelized entered not in,' &c. Entering "*into it*," denotes place, and, evidently, that very place proffered to the generation of the wilderness, is not yet provided with inheritors, but "Israel shall be saved in the Lord with an everlasting salvation, for thus saith the Lord, that created the heavens, that formed the earth; he hath established it, he created it not in vain, he formed it to be inhabited;" or, as Beverly translates it, without the points, which I have also heard approved by a learned Jew, "he formed it for the Sabbath."

Isa. xlv. 17, 18.

Assumption.

"Those first evangelized," &c. "Hereby the Apostle shews what rest he intends, namely, not absolutely, the spiritual rest of the promise, for this was preached to believers from the beginning of the world, but the church rest of the Land of Canaan *was* first preached unto them, that is, the accomplishment of the promise, on their faith and

obedience, was first proposed to them. For, CHAP. IV. 2.
 otherwise, the promise itself was first given
 to Abraham, but the actual accomplishment
 of it was never proposed to him on any con-
 dition."

Owen in locum,
 p. 307.

Chap. iv. 7.

Ver. 7. In this verse is,

1. The proposition of his argument, "God limiteth another day," which refers back, apparently, to ch. iii. 13.

2. This is enforced by a considerable circumstance, viz. that of time, five hundred years after the people had been in Canaan.

3. This is confirmed by the Divine testimony, "Saying in David," &c.

"Again," may either be understood as another proof, "Again he determines," or as appointing a second preaching of the promise, "he again determines," which has the authority of Dr. Owen, and which I follow, for thus the sense is unbroken and continuous; in the other way the Apostle appears to be summing up his argument, when another observation presents itself.

(2.) The day here spoken of is not a day of rest, but a day of hearing, and refers to ch. iii. 13, "Exhort one another, whilst it is called To-day." This is the day of hearing David prophetically announced.

"Limiteth," or "determines," either defines a prophetic prediction, or appoints, by authoritative institution, "In David," i. e.

CHAP. IV. 7.

Chap. i. 2; ii. 2;
iii. 7.

in the Psalm; it must, I suppose, be the former, the reiteration, in Hebrews, would certainly involve the latter. The Apostle had before discoursed of this present dispensation being the day of hearing Christ's voice; so that saying, "*in David*," amounts to a prophetical announcement, and is different from an exhortation by David, which would refer rather to his own times; so that I understand the meaning of ver. 7 to be this; 'The offer of entering into Christ's rest was never again proposed after the rejection by the children of the wilderness, until Messiah had actually entered into his rest, according to that which had been *prophetically* announced by David in Ps. xcv. but with this great difference, the enjoyment of the rest, which was proposed to the generation of the wilderness, was contingent solely upon their believing, and which, had they believed, they should have enjoyed; it was, therefore, simply *Noah*; it had no relation to a seventh, nor to the actual completion of a work of him, who is God, but the same rest, which was never again proposed until the Gospel-day; having now, for its basis, the actual entry of Messiah into his rest, will also, when enjoyed by believers, be a Sabbatism.

Ver. 8. The Apostle anticipates an objection, viz. "The next generation did enter therein." He virtually denies the appro-

priation of the promised rest, by stating an evident objection to it, David again, five hundred years after, proposed the rest. They entered the Land of Canaan, but not the rest of Canaan, any more than Abraham, Isaac, and Jacob. CHAP. IV. 7.

This verse, I think, intimates, that ver. 4 does not relate to time, as some would lay the stress upon "God *did* rest," for, of course, the greater would include the less, and if the promise now proves, that it was after Joshua, it was, of course, long after the foundation of the Sabbath. I think this also implies, that the rest here spoken of is not another locality from Canaan, as most hold, nor the spiritual rest in Gospel worship, as Owen supposes, for there could be no doubt as to whether Joshua had given either of these rests; but if the Apostle's argument all along had involved the idea of possessing the Land of Canaan as a necessary ingredient in the Sabbatism of Believers, in that case it would become exceedingly important to shew, that it implied something more than only possessing the Land of Canaan. Chap. xi. 9.

For if the Angel Jesus, Ex. xxiii. 20, of whom Jehovah had said, "My PRESENCE shall go before thee, I will give thee rest," or Joshua, his type in name and office, had given them rest, by simply bringing them into the place of rest, then HE, (*i. e.* the

Ex. xxiii. 20.
Ex. xxxiii. 14; -
with which comp.
Isa. lxiii. 9. The
Angel of his Pre-
sence, or, the An-
gel his PRE-
SENCE.

Jos. v. 14; and
Deut. xxxi. 23;
and Heb. ii. 10.

CHAP. IV. 8.

Holy Ghost, chap. iii. 7, whose office it is,) would not afterwards have spoken of another day, *i.e.* of giving the promise, not another *place* of rest, nor another day *of rest*, but another *offer*; for had they appropriated the promise, it would not have been reiterated: and this was said *in* David, when he was in the place of rest, but only as a sojourner, as all his fathers were.

Ps. xcix. 12.
with Ex. vi. 4,
and Heb. xi. 12.

Again, David spake *of* another day, which is different from David speaking *in* another day. He spake *in* one day, five hundred years after Joshua, *of* another day of hearing the promise, subsequent to which, the rest must be entered.

Exter.

Ver. 9. An entire proposition, with the concluding illative. The subject is a *Sabbatism*. The predicate, it yet remains for the people of God.

“*There remains*,” not in the order of speaking, as the conclusion flows from the premises, but in the order of being.

Meaning.

“*A Sabbatism*.” A Sabbath denotes, not simply the negative of action, but cessation from action. It is first used to express the rest of God; God sabbatized on the seventh day, and, in relation to God, the seventh became the day of Sabbath, or rest, and here, the rest remaining, is founded on the rest of him, who is God, ver. 10; so that, as a religious cessation,

It relates to { God, "The Seventh Day."
Christ, Other Sevenths, either years, or otherwise.

CHAP. IV. 9.

It is either	{	Commemorative {	Of Creation, Ex. xx. 11.	{	Of Creation, Ex. xx. 11.		
			{ Deliverance from bondage		{ Egyptian, Deut. v. 15.		
	{	Typical {	{	Of Christ's entry into heaven	{	Day of Atonement, Lev. xvi. 31;	
							xxiii. 32.
						First Fruits.	
{	Of Believers {	{	Rest from Enemies.	{	Trumpets, (<i>quæ</i> Elias restoring all things,) Lev. xxiii. 24.		
			Jubilee, Christ's Second Advent.		Tabernacles, Lev. xxiii. 30, Reign of God the Father.		
{	Inchoative {	{	By possession of the Land, Deut. iii. 20.	{	Condition of the Subjects, Heb. iv. 3.		

It, therefore, involves *Time*, viz. ‘ a seventh ;’ the *condition* of those qualified to enter ; ‘ Faith,’ and *Place*, for the rest and inheritance, though the same are distinct, Deut. xii. 9. All that is typical and inchoative will be consummated at Christ’s second advent, 2 Thess. i. 7.

Ainsworth observes, that, as the Heb. Shabbath is retained by the Holy Ghost in Greek Sabbatin, Matt. xii. 5, 8, so the Heb. Shabbation, Ex. xvi. 23, is styled Sabbatismos, Heb. iv. 9; which word occurs, also, twice in the Sept.; once, with respect to the Sabbath of days, and once, relating to the Sabbath of years.

Ainsworth in Ex.
xvi.

Ex. xvi. 30.
Lev. xxvi. 25.

As the seventh day was commemorative of Jehovah, the Creator's rest, so is the Lord's day, of Jehovah the Redeemer's; and, inasmuch as it is commemorative of that which is the foundation of the Sabbatismos, I think it may, in so much, be viewed as typical of that rest, it being styled the Lord's day, not in opposition to the other six, but in contradistinction to the seventh, which is the rest to Jehovah, the Father. It is

Ex. xxix. 17.

CHAP. IV. 9.

Lev. xix. comp.
ver. 1 and 8.1 Pet. i. 15,
with Lev. xix. 2.

Chap. iv. 10.

said, Lev. xix. 3, Ye shall . . . keep *my* Sabbaths. In this, I think, the Word is the speaker, for Jehovah speaks of another, who is Jehovah, and of "*his* people;" and, again, in ver. 12, "Ye shall not swear by *my* name falsely, *neither* shalt thou profane the name of *thy* God;" and, I think, this is strengthened by St. Peter, who, in quoting, as I suppose, the second verse, introduces it, by saying, "According to the Holy One, who has called you," &c.

Ver. 10. "For," accounts for a Sabbatism remaining for the people of God.

"He." That is, not believers, but Christ, as Owen argues; for,

(1.) From what do believers rest with complacency? Not their works, far less their sins.

(2.) The change of expression is to be observed, from "we" to "he;" and it is "his rest" into which we enter, and not our own, absolutely considered.

(3.) The direct parallel between God, his proper works, and Christ's, and the analogy, as expressly argued, chap. iii. 3, 4.

The Sabbatism, then, is a rest in relation to him who is God, ceasing from his divine work of redemption; and, if the idea of a seventh portion of time is involved in that expression, (which, I think, is the case,) I conceive the interpretation of ver. 5, which I have given, will be strengthened.

Hence we learn the greatness of Christ's work of redemption. CHAP. IV. 10.

1. It is a new creation.

2 Cor. v. 17 ;
Gal. vi. 15 ;

2. It is good and complete, so that there is a rest of complacency ; he has ceased from working in like kind ; ' It is finished ' potentially. "*He hath rested.*" Not his entrance into the grave ; for, after the whole human nature was personally united to the Son of God, to sever soul and body was a great humiliation : but it is his entrance into heaven by piercing the heavens, as ver. 14 declares, " So the Lord said unto me, I will take my rest, and I will regard my set dwelling," &c. This I understand as Messiah entered into his rest in heaven, waiting until all his enemies are removed out of his dwelling-place in Mount Zion.

Heb. x. 12, 14 ;
Ps. xvi. 6, 11.

Isa. xlviii. 4 ; Bp. Horsley has treated largely on this passage. The " Dwelling Place," he says, " may be understood literally of Mount Zion ;" he understands the passage to refer to the judgments on the Church, that will precede the conversion of the Jews, and the future glory of this earth. His note on ver. 5, is as follows : " The harvest is the constant image of that season, when God shall gather in his elect from the four winds of heaven, reap the field of the world, gather the wheat into his barn, and burn up the chaff with unquenchable fire ; images which relate not to the translation of the just to heaven, and the burning of the wicked in hell, but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction."—Vol. 2, p. 176.

Ver. 11. The Apostle having finished his argument, returns to the principal exhortation ; (compare ch. iii. with ch. iv. i.) the illative, " Therefore," denoting an inference.

1. There is an exhortation to duty, together with the manner, " let us strive to enter into that very rest ;" what rest ? why the Sabbatism which the Apostle had proved remained for the people of God.

2. A motive is proposed " lest any fall" into the same exemplary punishment, or the same example of God's severity. " Behold," then, " the goodness and severity of God ; on those who fell, severity ; but on us goodness, if we continue in his goodness.

CHAP. IV. 11.
Use.

(1.) Former judgments on others are monitory warnings to us. We have there an infallible criterion, both of the sins of men, and of the relation of God's judgments to them.

1 Cor. x. 11.

(2.) They are designed instances of God's mercy, love, and care for us: better it is *to have* than *to be* an example of divine displeasure; expect not to escape vengeance when under the guilt of those sins which destroyed others: there is no more certain rule to judge of our condition than the example of God's dealings with others.

Owen.

Observation.

Obs. God's faithfulness in his promises is not to be measured by the sins of men, or by any providential dispensations towards sinners, by which they come short. The Israelites seemed to charge God, at least tacitly, with a breach of promise; or they might have acted upon the supposition that, live as they chose, God was bound by his word to bring them into Canaan.

Num. xiv. 34.

But distinctions are to be made,

(1.) Between God's *purposes* and *promises*. The Sabbatism, truly, is purposed with all the means to attain unto it; for a certain determinate number, elect according to the foreknowledge of God, it is *promised* only to persevering believers.

(2.) There is a difference between *external* and *internal* covenanting; not in reference to the covenant, but to the things proposed in the covenant, which no one obtains, but such as fulfil the condition of the covenant.

Rutherford.

From Rom. ix. 6—8, we learn, that the distinction was made from the beginning, between children of the *flesh*, and children of *promise*, and the Israelites prove to have been only of the former. CHAP. IV. 11.

1. How strongly does this whole passage argue the Deity of Messiah ; it is not merely a casual expression, but the whole comparison and analogy rests upon it. Doctrine.

2. We may hence deduce the foundation of the Sabbath from the beginning of the world of which, however, somewhat has been spoken elsewhere. Answer to
Dr. Whately,
published by
Murray.

3. We may here perceive the immensity of the work of redemption ; the labour of which is paralleled with the labour of creation. Use 2.

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I will mention two or three passages in the Prophets, which I have the authority of eminent expositors for referring to this same Sabbatism. Isa. xi. ver. 4, appears referred to by St. Paul, 1 Thess. ii. 8, as denoting the second advent. Dr. Holmes, in speaking on these verses, says, it means, “ the restitution of the creatures from the enmity of the curse by Adam’s fall ; ” adding, that he can produce both Jews and Christians as averring, that this place is to be understood literally of the change of the nature of the wild beasts at the restitution : he then quotes these words from Calvin, “ Hence it follows, that God will form the spirits of believers by his Holy Spirit. Howbeit, the speech of the Prophet looks far beyond this ; for it is all one as if he should promise, that there shall be a

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blessed reparation of the world. For he describes what was that order from the beginning, before that unhappy and sad subversion or disorder befel us by the fall of man, under which we now groan . . . Surely there had been no disagreement between the creatures of God, if they had stood in their first and perfect original. Seeing, therefore, when Christ shall come, he shall, by abolishing the curse, reconcile the world to God, the instauration of a perfect state is not impertinently ascribed to him; as if the Prophet should say, That Golden Age shall return, in which, before the fall of man, full felicity flourished. Bp. Horsley translates ver. 10, as follows :

And it shall come to pass, in that day,
The shoot from the root of Jesse, which standeth
For a Standard to the Peoples;
Of him shall the nations inquire,
And his Resting-place shall be glorious.

Our version has
" Rest."

Horsley says, " Of him shall the Gentiles inquire," signifies inquiry, in a religious sense, to a Prophet or an Oracle. The noun, " Rest," signifies either a condition, or a place of rest . . . " the sanctuary of the temple," at Jerusalem is called, the " House of Rest" for the Ark, and " the Resting-place" of Jehovah. The glorious state of the Church, which shall take place when the fulness of the Gentiles shall be come in, is described in this verse, under the image of an oracular temple, to which all nations resort; filled, like the temple at Jerusalem, with the visible Glory of the present Deity; or, perhaps, Jerusalem, in the millennial period, may be literally meant."

Isa. xxviii. 12.
Horsley—(Re-
freshing, in Com.
Eng.)

" This is the place of Rest, let the weary enjoy it;
And this is tranquillity, but they would not hear."

1 Cor. xiv. 21.

To this passage, I think, St. Peter refers, Acts iii. 19, and Horsley observes, that St. Paul cites it as containing at least a prophetic allusion to the miraculous gift of tongues; but when Peter addressed them, they would not hear; however, when the Jews shall return to the Lord, the times of refreshing will come from the presence of the Lord.

If Acts iii. does allude to Isa. xxviii., we obtain these facts.

1. The season of rest and of refreshing are syn- APPENDIX P.
Isa. xxviii. 12.
chronous.

2. The time of refreshing is the time of the Jews' Acts iii. 19; also
Isa. xxviii. 3.
conversion, which time is the time of restitution of all
things, and of the return of Jesus to this earth. The Acts iii. 21.
restitution, I suppose, the same as is detailed in Isa. xi.
6—9.

Jer. xxxi. 2, "Israel marching to his rest." See Horsley's
reasons for referring this to "the final restoration." Gill
also. Comp. also Jer. xxx. 10, l. 34, which Gill also
refers to that time. Ezek. xxxviii. 14, appears to me to
refer to the same time. In the latter, or rather in the last
days, Gog shall come against the people of Israel, during
their Sabbath, or when they are Sabbatizing, confidently,
n the navel of the land, (i. e. Jerusalem, Judges ix.)

To this I subjoin the opinions of some of the Hebrews.

"For we do enter into rest," ch. iv. 3. In the same
way R. Eliezer treats of the mystical Sabbath: the holy
and blessed God created seven worlds: of all these he
chose only the seventh: for the six others, in which men
go in and out, that is, follow their business, and attend to
their own affairs, but the whole seventh is a Sabbath and
eternal rest.

A rest remaineth, ver. 9. The Jews acknowledged,
that the rest of the seventh day prefigured a rest far more
glorious in the life eternal. Sohar Gen. A double or two-
fold Sabbath is intimated to us by the two thousand cubits
for the Sabbath-day's journey: viz. an upper and a lower
Sabbath. Again, Lev. xix. 30, "Ye shall observe my
Sabbaths." By the plural number, a twofold Sabbath is
pointed out to us, a higher and a lower; which two
mutually comprehend each other, the one being prefigured
by the other. A certain other Sabbath remains, (the very
words of the Apostle, although treating of a different
Sabbath,) not yet commemorated, which was under dis-
grace. Again, this is the Sabbath-day, which is the figure
of the living on the earth; that is the age to come, the
world of life, the world of consolation. Another says, the
sanctification of the Sabbath in this world is the founda-
tion of sanctification of the world to come.

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Ps. xcii. 1, A song of praise for the Sabbath-day, for all eternity is a Sabbath.

Jalkut Rubeni says, at the time when God gave the Law, he called the Israelites, saying, My sons, I have a good gift in the world, and I will give it you always and for ever, if ye receive my law, and keep my commandments. The Israelites answered, and said: Lord of the whole world, what is that good gift which thou wilt give us, if we keep thy Law? The holy and blessed God answered, and said: The world to come! The Israelites answered, and said: Lord of the whole world, shew us a pattern of the world to come. God answered them: The pattern is the Sabbath. Rab. Simeon said, because they taught that the Sabbath is the pattern of the world to come. Indeed, this is acknowledged by all; therefore, the seventh year and the Jubilee have the same type as the Sabbath.

Rab. Nathan asks, What did Adam sing of the Sabbath-day? Answer, Psalm xcii, A Song of Praise for the Sabbath-day, indeed that day is understood, which is all Sabbath; in which there is no room for meat, or drink, or business; but the righteous sit, wearing crowns on their heads, and enjoy the brightness of the Shekinah, Exod. xxiv. 11. And they saw God, and did eat and drink with the ministering angels. But why are all these things said? Answer, That man may immediately gird himself for the Sabbath-feast. Again, on the Sabbath-day, the Levites, during the sacrifices of bondage, sing the 92d Psalm, whose title is a Song of Praise for the Sabbath-day, that is, a song of praise for the time to come, viz. that day which is all Sabbath, and rest to everlasting life.

Schattgen on
Heb. iv.

Dr. Holmes observes, on ch. iv. 9, Now what Sabbatism, septennary, or seventh of rest, can we find out, besides those aforesaid, (viz. seventh day, year, &c.) but the seventh thousand of years, that is, the last thousand of years of the world, before the ultimate general judgments? Thus the Rabbins, (R. Ketina, R. David, Kimchi, R. Schelomo, &c.) assert with one consent, grounding themselves upon the Scriptures. Their words, in sum, are these: "As every seventh year is a year of release, so

the seventh thousand of years of the world is the time of the release of the world, according to the 92d Psalm, A Psalm for the Sabbath-day; and Ps. xc. ver. 4, "A thousand years, in thy sight, are but as yesterday." Holmes also records the Jews' opinions on Isa. ii. Their Talmuds, Gemara, Sanhedrim pereck, R. Ketina, &c. assert, that this world doth continue six thousand years—in one it shall be destroyed, so as to be purified, as gold, and freed from the curse; of which it is said, the Lord alone shall be exalted in that day. Gill also mentions, that "the Jews call the world to come, the times of the Messiah, *the great Sabbath.*" Zohar in Gen. Sheane Ora Caphtor.

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Ps. xcii. and
xc. 4.

Nolan, the learned author of the Strictures on Griesbach, says, "To the millennial state of rest, which is to be hereafter enjoyed by the Church, there is the plainest allusion, in the Epistle to the Hebrews, (iv. 1—11;) on the assumption of its truth, the whole tenor and consistency of the author's reasoning is, indeed, wholly dependant. In the consciousness under which he wrote, that his readers were not unversed in the subject, we find a sufficient justification of the general terms under which he expresses himself respecting it. . . . The point seems to be placed beyond ambiguity, by an apostolical Father, to whom the translation of the epistle to the Hebrews into Greek has been ascribed, and who was not only the companion of St. Paul, but addressed his epistle to the same people, and on the same subject, as the great Apostle. St. Barnabas, while he delivers himself more fully respecting it, has established the connexion, which is merely intimated by St. Paul, between 'the Sabbath of God' and 'the Sabbatism reserved for his people.' He accordingly shews, that the period of seven days was chosen by the Almighty, who might have at once called the creation into existence, as indicative of the term of seven thousand years, which he had prescribed to the world that he had created and he justifies the analogy on which he reasons by the authority and language of Scripture; to which St. Peter has given a similar application, when, apparently delivering himself on the same subject, (Ps. xc. 4.) concluding, that as one day was with the Lord, as a thousand years, the world would be

Nolan.

Heb. iv. 1. 11.

Ps. xc. 4.

APPENDIX P. only oppressed with toil and sorrow for so many thousand years as days had been consumed in the work of the creation. With this illustration, the connexion in St. Paul's reasoning becomes obvious and conclusive

Heb. iv. 9, 10.

"There remaineth, therefore, a Sabbatism to the people of God;" "for he that is entered into his rest, he also hath ceased from his works, as God did from his." The Sabbath being allowed, as St. Barnabas assumes, to be the type of 'the Sabbatism,' it was necessary to be inferred from the rest in which God entered, that "a rest remained to his people." (it is also) "obvious, that while St. Peter alludes to the time of the creation, from which the doctrine of the Millenium is deduced by St. Paul, and to the destruction and renovation of the earth, with which it is connected in the Apocalypse by St. John, he asserts the analogy between the length of a day and the period of a thousand years, on which the certainty of that great Sabbatism was established from its type in the Sabbath."

The passage in St. Barnabas, to which Nolan appears to refer, is as follows:

Gen. ii. 2.
Ex. xx. 11;
xxxii. 17.

"And even in the beginning of the creation he makes mention of the Sabbath." And God made, in six days, the works of his hand; and he finished them on the seventh day, and he rested the seventh day, and sanctified it." Consider, my children, what that signifies, *he finished them in six days*. The meaning of it is this; that in six thousand years, the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, *behold this day shall be as a thousand years*. Therefore, children, in six days, that is in six thousand years, shall all things be accomplished. And what is that he saith, *and he rested the seventh day?* he meaneth this: that when his son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun, and the moon, and the stars; then he shall gloriously rest in that seventh day."—*Ep. St. Barnabas in Coll. Ep. of Apostol. Fathers, by Wm. A. Bp. of Canterbury*, p. 187.

To these we add the authority of Bunyan, for interpreting the fourth of Hebrews in a similar manner.

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